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# UNITED STATES CATHOLIC MAGAZINE AND MONTHLY REVIEW.

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## CATHOLIC AND PROTESTANT COUNTRIES.

*Notes of a Traveller on the Social and Political State of France, Prussia, Switzerland, Italy, and other parts of Europe, during the present century.* By Samuel Laing, Esq., author of "A Journal of a Residence in Norway," and "A Tour in Sweden." From the second London edition. Philadelphia: Carey & Hart, 1846. 1 vol. 8vo.

THE twenty-two cantons composing the Swiss confederation are nearly equally divided between Catholics and Protestants. Mr. Laing gives us the following view of the comparative religious and social condition of these two classes of the population.

"The Swiss people present to the political philosopher the unexpected and most remarkable social phenomenon of a people eminently moral in conduct, yet eminently irreligious; at the head of the moral states of Europe, not merely for absence of numerous or great crimes, or of disregard of right, but for ready obedience to law, for honesty, fidelity to their engagements, for fair dealing, sobriety, and industry, orderly conduct, for good government, useful public institutions, general well-being and comfort—yet at the bottom of the scale for religious feelings, observances, or knowledge, especially in the Protestant cantons, in which prosperity, well-being, and morality, seem to be, as compared to the Catholic cantons, in an inverse ratio to the influence of religion on the people. How is this discordance between their religious and their moral and material state to be reconciled? It is so obvious that every traveller in Switzerland is struck with the great contrast in the well-being and material condition of the Protestant and Catholic populations, and equally so with the difference in the influence of religion over each. This influence is at its minimum in Protestant, and at its maximum nearly, in Catholic Switzerland; and the prosperity and social well-being of the people are exactly the reverse."*

In attempting to explain this "remarkable social phenomenon," Mr. Laing suggests that, in the Protestant cantons, as among the ancient pagan Romans, "an enlightened self-interest" is made to supply the place of religious influence; and that the Protestant Swiss are moral, honest, and industrious, merely, or chiefly, because it is their interest to be so;† according to the old proverb, honesty is

* Pp, 304-5. † Ibid.

the best policy. Be this as it may, we consider his testimony rather favorable than otherwise to the Catholic cantons. If less prosperous in the things of this world, they are, according to our author, much more religious than their Protestant neighbors. The greater prosperity and material well-being of the latter are certainly not the results of any influence of the Protestant religion; for they have little or no religion of any kind to boast of, and religious influence is for them weaker than any other. So also the comparative poverty and unthriftiness of the Catholic cantons cannot be fairly ascribed to the influence of their religion; for this has obviously no tendency whatever, either in its principles or in its practices, to produce any such effects. Taking the facts as stated by Mr. Laing, and admitting the correctness of his own explanation of them, it would only follow that the Protestant cantons are more thrifty, because they are more alive to their own interest, and more thoroughly selfish, than the Catholic: a circumstance not at all to their credit. It amounts precisely to what we had occasion to observe in a previous paper; that the Protestant principle of private judgment tends to isolate from the rest of society those who profess it, and to foster in them a spirit of individualism, of pride, and of avarice. It may make them more wealthy and more devoted to this world; it will not render them more amiable, more charitable, or better members of society.

If Mr. Laing had written after the late disturbances in Switzerland—disturbances originated and carried on by the lawless radicalism and turbulence of the Protestant cantons—we think he would have somewhat altered his opinion about the ready obedience to law, the honesty, and fair dealing of the Protestant Swiss. At any rate, he might have found a much more plausible explanation for the alleged difference in material well-being of the Catholic and Protestant cantons. It surely could not have escaped his acute observation, that the latter embrace the valleys and the richest portion of Switzerland; while the former are principally confined to the mountainous, and more barren districts. This circumstance would alone explain the phenomenon alluded to, without having recourse to the difference in religious influence. Take two populations equally industrious and equally enterprising; place one in a mountainous country where the soil is thin and ungrateful, and the latter in rich and fertile valleys where nature is much more bountiful, and every one will readily understand that, in less than half a century, the former will become much more wealthy and prosperous than the latter. This is, to a great extent, the case with the Protestant and Catholic cantons. While the inhabitants of the mountainous region have remained steadfast in their allegiance to the faith of their forefathers—to the faith of William Tell, of Furstenburg, and of Melchtal—those of the plains, more wealthy and more attached to this world, have abandoned Catholicity and embraced Protestantism. And not only have they the advantage of position in regard to agriculture, but they have superior commercial and manufacturing facilities. They have, in fact, almost monopolized the trade and the manufactures of Switzerland. Having all these advantages, and being moreover wholly devoted to the things of this world—being, in reality, as Mr. Laing proves, practically infidels—can we wonder that they are more prosperous than their neighbors, the hardy Catholic mountaineers? They seek this world, and forget the world to come; Providence has punished them by awarding to them the things of this world; and THEY HAVE RECEIVED THEIR REWARD. Who envies them their condition? What generous Christian spirit is there that would not prefer the humble state of the Catholic cantons?

We come next to Italy, the alleged social inferiority, poverty, and political degradation of which, notwithstanding the richness of its soil and the beauty of its

climate, are ascribed, by most Protestant writers on political and social economy, to its bad governments and its profession of the Catholic religion. Mr. Laing, we are happy to perceive, is much more just to the Italians than the common herd of writers to whom we have alluded. He thinks, indeed, that the Italian population is far behind the English in social well-being and in the comforts of civilized life; but he ascribes the difference to the circumstances of climate, soil, fertility, commercial facilities, and to others of a similar character. Upon the fact itself, as stated, or rather assumed, we may have something to say in the sequel; for the present we will lay before our readers Mr. Laing's explanation of it. He writes:

"To what can this difference be ascribed? Italy was far advanced—as far in many points as she is at this day—before England had started in the course of civilization; and when Scotland was in a state of gross barbarism. The Englishman ascribes this to the want of constitutional government; the Scotchman to the want of pure religious doctrine. The government and religion of a foreign country are two very convenient packhorses for the travellers. They trot along the road with him, carrying all that he cannot otherwise conveniently dispose of, and the prejudices of his readers prevent any doubt of the burden being laid upon the right beast. But, in reality, no government of the present day, no matter what be its form, is so ignorant of sound principles, so blind to its own interests, and so impregnable to public opinion, as wilfully to keep back, discourage, or attempt to put down industry and civilization. It is in the means they use, not in the end they propose, that modern governments, whether despotically or liberally constituted, differ from each other," &c.*

In answer to the charge, that the number of holydays kept in Italian and other Catholic countries greatly interferes with the industry, and thereby diminishes the wealth of the people, he maintains that in England, and especially in Scotland, there are, in reality, more holydays than in Italy itself.

* Pp. 433-4.

"As to religion," he says, "the popish (!) practically interferes less with the time and industry of the people than the Presbyterian. . . . . In Scotland, if we reckon the occasional fast-days, proclaimed by the church; the preparation days for the sacrament; and the many half days devoted to religious meetings, prayer meetings, church meetings, missionary society meetings, Bible society meetings, and all the other social duties connected with the religious position and sentiments of the individual, it will be found, as it ought to be found, that out of the three hundred and sixty-five days, the pious, well conducted Presbyterian tradesman, workman, or respectable middle-class man in Scotland bestows, in the present times, many more working hours in the year upon religious concerns than the papist in Italy. It is an inconsistency to ascribe to the loss of time, by their religious observances, the poverty and idleness of the population of the south of Europe, when we see the time abstracted among ourselves from the pursuits of industry for religious purposes, although little, if at all, less in amount, producing no such impoverishing or prejudicial effects; but, on the contrary, evidently invigorating the industry of the people, and contributing essentially to their morality and civilization."*

Having disposed of these two fashionable methods of accounting for the alleged inferiority of Italy, her religion, and government, Mr. Laing proceeds to give us his own theory on the subject, a theory which he confirms by plausible, if not conclusive arguments. He says:

"It is, in truth, neither the bad government, nor the bad religion of Italy, which keeps her behind the other countries of Europe. The blessings of Italy are her curse. Fine soil and climate, and an almost equal abundance of production over all the land, render each man too independent of the industry of his fellow-man. Italy has not, like all other countries which have attained to any considerable and permanent state of general civilization and industry, one portion of her population depending, from natural causes, upon another portion for necessary articles—no highland and lowland, no inland nor sea-coast populations producing different necessaries of life, and exchanging with

* Pp. 434-5.

each other industry for industry — no wine-growing population, and corn-growing population, as in France, depending upon each other's production—no mining population, sea-faring population, manufacturing population, distinct from agricultural population and production. She has no natural division of her social body into growers and consumers, because every inhabitable corner of the peninsula grows almost the same kind of products, corn, wine, oil, silk, fruits; and every consumer is a producer; and there is no natural capability in the country of raising an artificial division in its population by trade and manufacture. The great source of industry and civilization in France is the cultivation of the vine, and its natural exclusion from all the north of France. It is the greatest manufacture in the world. . . . . Italy has not this advantage. With her equal, or nearly equal productiveness of soil and climate over all, both in the kinds and quantities of her products, no considerable masses of her population are depending upon each other's industry for the supply of their mutual wants, and inseparably bound up with each other by common interests. . . There is little command of water power, and none of fire power, in the Italian peninsula, for moving machinery. The Po, the Adige, the Tecino, and all the Alpine rivers; the Tiber, the Arno, and all from the Appennines, owing to the melting of the snow at their main sources, partake of the character of mountain streams, having such difference of level at different seasons, that mill-seats on their banks, at which water power can be always available, are extremely rare. The corn mills on those rivers are constructed on rafts or boats anchored in the stream so as to rise and fall with the increase or decrease of the water. Italy also, notwithstanding her vast extent of sea-coast, is badly situated for commercial industry, or supporting a seafaring population. She has little coasting trade, because all parts of her territory produce nearly the same articles in sufficient abundance for the inhabitants, and has little trade, for the same reason, with the other countries on the Mediterranean. Her seacoast also is, in general, uninhabitable from malaria; so that no great mass of population, deriving the means of living from commercial industry, and distinct from the inland population, can ever be formed. Cities and towns are, no doubt, numerous in Italy, and, perhaps, so many masses of population of from fifty to sixty thousand persons, down to two or three thousand, cannot be found any where else in Europe, within so small an area, as in the plains of this peninsula. But these cities and towns are of a very peculiar character. The country is so fertile, that each of those masses of population draws its subsistence from, and extends its influence over, a very small circle beyond its own town walls. All capital, industry, intelligence, civil authority, and business, public and private; all trade, manufacture, or consumption of the objects of trade and manufacture, and, it may be said, all civilization, are centralized within these cities, and the small circles of country around them from which they draw their consumption. . . . . Each city or town, within its own circle, suffices for itself, is a Metayer family upon a great scale living upon its own farm, and having no dependence upon, or connection with, the industry, interests, prosperity, or business of its neighbors in the land; and very little communication or traffic with any other masses of population, by carriers, wagons, carts, diligences, or water conveyance, the objects of interchange being, from the general bounty of nature, but very few between them."*

We have been somewhat copious in our extracts, because we wished to exhibit, in his own words, a correct outline of Mr. Laing's theory to account for the alleged inferiority of Italy in her material condition. According to this theory, which imbodies much accurate and solid information on the actual state of the Italian peninsula, there are causes abundantly to account for the circumstance wholly independent of either government or religion. These causes, as we understand them, are, in brief, as follows: a fertile soil producing with exuberance the necessaries of life, without much labor in the agriculturist, whose industry is, therefore, not much called forth; the nearly equal productiveness of the land over the whole of her territory, both as to the quantity and the quality of the articles produced, thereby rendering the exchange of commodities among different portions of her population, in a great measure, unnecessary; the almost total absence of water

* Pp. 435—37.

power and of other facilities for manufactures; the general insalubrity of her widely extended seacoast, rendering a seafaring life hazardous, and cutting off the right arm of her commerce; finally, a system of centralization, more or less general, making all the capitals and larger towns nearly independent of one another, because they need not go much beyond their own gates to obtain all their necessary supplies; these are the principal reasons alleged by our author to explain the alleged inferior condition of the Italian population. These causes, clearly founded in fact, would, it must be admitted, explain the alleged phenomenon, no matter what the religion, or what the government of Italy.

We may be told, that the material condition of Italy was not always as low as it is at the present day; that, not to go back to the time of the ancient Romans, the central and northern Italians were, during the middle ages, the most active and commercial people in the world; and that if Italy, instead of being cut up into a number of petty dynasties governed by absolute sovereigns, were now again united in one great state under one good government, she might be again what she once was in ancient times and during the middle ages.

We may be wrong, but we greatly doubt whether this union of the whole Italian peninsula under one government would be useful or expedient, even if it were practicable. The dispositions and characters of the inhabitants, are so very different in the north, centre, and south of Italy, that we greatly doubt whether they could be united politically into one nation, unless on the principle of a confederation, as in Switzerland and the United States; and even this would be open to serious objections. Besides, would this destroy, or even diminish the force of the circumstances above alleged by Mr. Laing? Would it render the soil less productive, or more varied in its products? Would it make the seacoast more healthy, or create new manufacturing or commercial facilities? Would it do away with that system of agricultural and commercial centralization which has grown so naturally out of the situation and exigencies of the country? We believe not.

The central northern Italians were, indeed, some centuries ago, the most enterprising and active traders of Europe; the Venitians and the Genoese, the Florentines, and the Pisans were the commercial carriers of the civilized world. But the condition of things has wholly changed since that period. Commerce is no longer confined to the Mediterranean and Baltic seas; it has stretched out its gigantic arms to new worlds in the far east and the far west, undreamed of by the busy merchants of the middle ages; and the natural result has been a total revolution in the entire state of commerce. Trade has passed into other and deeper channels; and the new commercial adventurers have supplanted the old pioneers of commerce even in the Mediterranean itself. As to the agricultural and commercial condition of Italy under the iron sway of the ancient Romans, one fact alone would prove that it was greatly inferior to what it is at present; the Romans were compelled to draw their supplies from all parts of the world, and were even thus often straitened for the necessaries or luxuries of life; whereas at present Italy suffices for itself, having a sufficient surplus in her own rich and exuberant products to give in exchange for those luxuries of which she is in want. Besides, Italian soil is now cultivated by freemen, when cheerfully bestowed labor fully brings out its abundant resources, which are, besides, usually consumed on the spot; under the ancient Romans, the land was cultivated by miserable slaves who worked trembling under the lash, and the fruits of whose labor often went to increase the luxuries of their cruel task-masters at Rome.

There is one circumstance to which Mr. Laing has not adverted, or to which he

has at least given but little importance, but which should not have been omitted in this investigation: the influence of climate on the comparative industry and activity of a people. There is no doubt that a warm climate tends greatly to enervate the system, and to indispose it for active labor; and that, on the contrary, a cold climate gives elasticity to the frame, and renders bodily exertion congenial, healthy, and even agreeable. Providence has accordingly wisely ordained, that southern regions should be naturally more fertile and productive, and that those lying in more northern latitudes should generally require more labor to develop their resources. Is it any fault of the Italians that their exuberant soil should produce the necessaries of life with half the labor requisite for the same purpose in less genial countries? Are they to be set down at once as idle and slothful, if, unlike their less favored northern neighbors, they have occasionally more leisure on their hands after the necessary labor of the season? Are they to be censured as lazy drones in society, if, content with the necessaries of life, they are not goaded on continually by the stimulus of avarice, to accumulate overgrown fortunes by ceaseless labor and solicitude for this world's goods? We think not.

It sounds well to talk of the industry and enterprise of a people, and of the comforts they gather around themselves as the fruits of long continued labor. But if we look a little more closely into the matter, and find that, as is but too often the case in England, the poor operative may toil from morning till night during all the days of a hard life, probably shortened by excessive labor and exposure; if we find, moreover, that, with all this weary labor, he is scarcely able to procure the bare necessaries of life for himself and family; and that, at the end of his mortal career, he is no more wealthy than he had been at its commencement, his hard earnings having to a great extent gone into the pockets of an unfeeling capitalist; the charm of all this much eulogized industry vanishes at once, and we are almost disposed to envy the comparative indolence of the Italian. The proverbial *dolce far niente* of the latter, is certainly preferable, in this state of the case, to the never-ending labor of the former.

And if we extend our view a little farther, and look into the miserable hovels of the Irish laborers—the great mass of the Irish population;—their poor and scanty food, often wholly insufficient to sustain life itself; their children crying aloud for bread or potatoes, which the agony-stricken parent, with all his hard and ceaseless toil, is not able to bestow; and when we reflect that all this misery is the natural result of that heartless and griping avarice which is for ever crying out to the poor—work! work! work!—we are tempted to execrate a system so utterly at variance with the dictates of humanity—a system which fattens on the weary labor of the poor, and makes the wealth of a nation compatible with the misery, verging even on the starvation, of the great mass of its population. Better far have a people less industrious, less commercial, and less enterprising, and, at the same time, less avaricious and less laborious, and withal better clothed, better fed, and more happy.

What calm and impartial observer will say that the mass of the Italian population is a whit worse off than that of Ireland, or even that of Scotland or England? Laying all prejudice aside, and looking into things as they really are, we cannot fail to come to the conclusion, that the laboring class in Italy is as well fed, and as well clothed, as the similar class in Scotland or England itself; and, at the same time, much more cheerful and happy in their humble condition: while between their state and that of the poor crushed and starving Irish operatives there is no comparison whatever. Few are the Italian laborers who have not a sufficiency of bread, wine, oil, and cheese, throughout the year. These articles may, indeed,

be of inferior quality; but they suffice to appease hunger, and the people are satisfied with them. Even the poor beggar is not generally destitute of these necessaries or luxuries of life; and instances of downright starvation in Italy are very rare indeed. The Italian peasant may not have the luxury of meat as often as the English laborer; but he has it as often at least as the Irish, and besides he is content to do without it. His climate does not require so gross or so abundant a food as does one farther north; and he can therefore afford to be content with less. He may not, indeed, be so free, in a political point of view, as his English brother, and he may not boast so much about his political rights; but, withal, he is as content with his lot. He is in a condition of political thraldom, generally of a mild and paternal character, which does not at least tantalize him with the vision of a freedom beyond his reach; the English laborer, politically free and boasting of his rights as a freeman, is often, in reality, bound by much more galling chains of servitude. Money and capital are more exacting and cruel task-masters than the worst political despotism. It is not those who talk most of liberty, who are in reality the freest.

Let us see what Mr. Laing himself says on this subject. Speaking of the Tuscan population about Florence, he remarks:

"Without, within, and around the gates of Florence, you hear on all sides the busy hum of men. The suburbs of small houses, the clusters of good, clean, tradesmen-like habitations, extend a mile or two. Shops, wine houses, market carts, country people, smart peasant girls, gardeners, weavers, wheelwrights, hucksters, in short, all the ordinary suburban trades and occupations which usually locate themselves in the outskirts of thriving cities, are in full movement here. The laboring class in Florence are well lodged; and from the number and contents of the provision stalls in the obscure, third rate streets, the number of butchers' shops, grocers' shops, eating houses, the coffee-house for the middle and lower classes, the traveller must conclude that they are generally well fed and at their ease. The laborer is whistling at his work, the weaver singing over his loom."*

Speaking of the famous Tuscan valley of the Arno, he bears the following flattering testimony to its agricultural condition, as compared to that of the most favored districts in England or Scotland:

"Scotland, or England, can produce no one tract of land to be compared to this strath of the Arno, not to say for productiveness, because that depends on the soil and climate, which we have not of similar quality to compare, but for industry and intelligence applied to husbandry, for perfect drainage, for irrigation, for garden-like culture, for clean state of crops, for absence of all waste of land, labor, or manure; for good cultivation, and the good condition of the laboring cultivator. These are points which admit of being compared between one farm and another, in the most distant soils and climates. Our system of large farms will gain nothing in such a comparison with the husbandry of Tuscany, Flanders, or Switzerland, under a system of small farms."†

He ascribes the garden-like culture of Tuscany to the system of small proprietorship, as he does the inferior cultivation of the papal and Neapolitan states to that of large landed estates, on which husbandry is not attended to in such detail. He commends the Roman pontiffs for their zeal in draining the Pontine Marshes, the natural situation of which will not, however, admit of perfect drainage.‡ Another drawback on the agriculture of the papal state is, the existence of that widely extended, uninhabitable, and, to a great extent, uncultivable Maremna district, which the papal government had surely no hand in creating or rendering barren and desolate.§ Out of this district, along the borders of the Adriatic Sea, in the vicinity of Bologna and Ancona, the agricultural condition of the country might be well compared with that of England itself; to say nothing of the beautiful and highly cultivated plains of Lombardy.

No one who has at all glanced at the relative condition of the Protestant and Cath-

* P. 418. † P. 420.
‡ P. 368. § P. 367, seqq.

olic populations of Europe, or at that of its northern and southern inhabitants, can fail to have remarked the superior cheerfulness of the latter. This trait lies on the surface, and is as prominent as it is characteristic. While the northern Protestant is, in general, as stern, serious, and gloomy, as his own climate; the southern Catholic is as lively and cheerful as his own beautiful fields and bright skies. Is this the result of climate, or of religion? We believe it is the effect of both combined. The Catholic religion is much more cheerful than any of the numerous Protestant sects. It has its stated popular feasts and church holydays, and encourages a spirit of innocent hilarity among its people. It does not measure a man's religion by the length of his face; but, on the contrary, estimates it by the amount of his good deeds, and of his cheerfulness in bestowing charity, and in doing his duty to God and man. If we except a portion of Germany, in which the old Catholic cheerfulness of the population has been proof against the gloomy influences of Protestantism, we know of no Protestant country that has any innocent popular amusement worth speaking of. Theatres, horse races, boxing matches, cock fights; these are, indeed, found in abundance; but are these innocent, or do they contribute to the cheerfulness of the people? Does not the spirit of avarice—to say nothing of drunkenness, quarrelling, and other vices equally ruinous—usually preside over them all; and is not amusement but too often made subservient to mere money-making? Where are the religious holydays and popular festivals which once gladdened the hearts of Englishmen, and gave to England the title of "merry,"—a title that she can no longer wear with propriety? All gone, swept away by the gloomy tendency of a *new* religion, and by the breath of a mammonism, the cardinal maxim of which is —*time is money.* Where will you find in Protestant regions those frequent and vast assemblages of the common people, commingling in cheerful social intercourse on the green lawn, or in public walks laid out in each city for this purpose? Such places of public amusement exist in almost all the cities of southern Europe; but few of them are to be found in the north, and even these become places for display, theatres for the splendid equipages of the rich, rather than public property, and places of free and general resort for the people of all classes and grades of society.

Closely connected with this habitual cheerfulness of the Italians, is a generally diffused taste for the fine arts; for music, painting, sculpture and architecture. This may be said to be a characteristic trait of the popular mind in Italy, which is, even now, avowedly the principal seat of the fine arts. Next to Italy, in this respect, comes Catholic Bavaria, under the auspices of her present enlightened monarch; but Bavaria caught the spirit from Italy. Mr. Laing freely admits that, "a single town in Italy or Germany could produce more show-edifices, more costly palaces, museums, picture galleries, and music saloons, than half the Island of Great Britain."* He likewise asserts it as "undeniable, that in the character of the people of Britain, even of the higher classes, there is no feeling for the fine arts, no foundation for them, no esteem for them."† And though he believes that this want of taste is no disparagement to the British character, and that it is, on the contrary, rather an evidence of a practical good sense, which prefers in all things the useful to the beautiful and agreeable, and would fain turn evey thing into gold, yet we beg leave to differ widely from him in opinion on the subject. We cannot subscribe to that heartless utilitarianism which would ruthlessly immolate every object of taste on the altar of mammon, and would denounce, as a waste of money, every expenditure not made according to the principles of reproductive industry, so much commended by our author. With all due deference to his

*P. 442. †Ibid.

judgment, we could not consent to have the statues of Michael Angelo, Raphael, and Canova, taken down from the niche of fame, to be replaced by those of Arkwright, Watt, and Davy.* The useful and the fine arts are not incompatible, and might easily be cultivated together by the same people. The cultivation of a taste for the fine arts tends greatly to humanize a people, to develop the finer feelings of our nature, and greatly to refine popular manners.

Accordingly, we find that the Italians are far in advance of the English in politeness, by which we mean not merely the forms of courtesy in social intercourse, but that habitual respect for the opinions and feelings of others, manifested both in word and deed, which distinguishes a highly refined and polished society from one that is rude and uncouth. The Italians, like the French, are remarkable for their universal politeness, particularly towards strangers. Nor is this trait of character confined to the higher and more educated classes; it is common also to the lowest, and even to children. We have often heard and read of the rudeness and vulgarity of an English crowd drawn together by curiosity on occasions of public rejoicing or excitement. How strong the contrast between their conduct on such occasions, and that of a late Italian assemblage at Venice on a festival in honor of a beloved parish priest having reached the fiftieth year of his ministry! Mr. Laing was present on this occasion, on which the whole Venitian population seems to have turned out; and, after describing the scene, he tells us, that

"In all this bustle, I did not see, even in the fish market at the Rialto, a single instance of intoxication—people were not drinking, although all were singing, talking, and enjoying themselves—nor a single instance, *even among the boys*, of jostling, pushing, running, or rudeness, nor a single person whom I could suppose to be a policeman. The ordinary corporal's guard, at a public building near the church, was the only authority I saw of any kind."*

He gives a similar testimony in regard to the refinement and politeness of the lower order in Florence.

"No town on the continent," he says, "shows so much of this kind of intellectuality (a caste for the fine arts), or so much well-being and good conduct among the people. It happened that the 9th of May was kept here as a great holyday by the lower class, as May-day with us, and they assembled in a kind of park about a mile from the city, where booths, tents, and carts with wine and eatables for sale, were in crowds and clusters, as at our village wakes and race-courses. The multitude from town and country round could not be less than twenty-thousand people grouped in small parties, dancing, singing, talking, dining on the grass, and enjoying themselves. *I did not see a single instance of inebriety, ill-temper, or unruly boisterous conduct;* yet the people were gay and joyous. There was no police, except at the crossings of the alley in the park, a mounted dragoon to make the innumerable carts, horses, and carriages of all kinds and classes keep their files and their own sides of the roads. The scene gave a favorable impression of the state of the lower classes in Tuscany."†

Such exhibitions speak volumes for the moral training and habitual politeness of a people. Drunkenness, in fact, as well as rudeness or coarseness of manners, are almost unknown in southern Europe. They seem to be almost distinctive traits in the character of certain northern nations, who yet boast of their superior refinement, and take it upon themselves to sneer at the people of Catholic countries farther south!

Nor is this the only thing in which the morality of Italy and other Catholic countries is purer and more elevated than that of northern nations professing Protestantism. Singular as it may appear to those who are for ever boasting of the superior moral tendency of Protestantism, it is a fact openly avowed and clearly established by Mr. Laing, himself a Protestant, that those northern nations, particularly Swe-

* Such would seem to be Mr. Laing's aspiration. See p. 45.

* P. 428. † Pp. 418—19.

den and Prussia, in spite of the coldness of the climate, and the consequent colder temperament of the people, are decidedly the most impure and unchaste in the whole range of the civilized world! We cannot make room in this place for his full testimony and his abundant statistical facts on the subject; nor is it deemed necessary, as they have been already frequently quoted in this country, and are more or less familiar to our readers. Suffice it to say, that a long preface of thirty pages, prefixed to the present American edition of his "Notes," is devoted to a triumphant vindication of his previous statements, in a former edition, in regard to the low state of morals in Sweden. He here establishes, from undoubted statistical returns, that in Stockholm, the Swedish capital, there is one illegitimate birth, to every one and a half that are legitimate!* In regard to Prussia, he asserts that chastity, the "index-virtue of the moral condition of a people, is lower than in almost any part of Europe."† In proof of this, he adds:

"It is no uncommon event in the family of a respectable tradesman in Berlin to find on his breakfast table a little baby, of which, whoever may be the father, he has no doubt at all about the maternal grandfather. Such accidents are so common in the class in which they are least common with us—the middle class removed from ignorance or indigence—that they are regarded but as accidents, as youthful indiscretions, not as disgraces, affecting, as with us, the respectability and happiness of all the kith and kin for a generation."‡

The worst enemy of Italy could not assert so much as this in regard to the low state of Italian morals.

We might here enter into a comparison between the condition of the Catholic and Protestant countries of Europe in regard to the general diffusion of education among the people. We might quote the well known testimony of Mr. Laing setting forth the superior educational facilities of Rome and the Roman States over those of Berlin and Prussia, and we might show also, that Catholic Austria is far in advance of most European Protestant states in the same respect. Materials are not wanting for going fully into the comparison, and for establishing the fact, that, in general, Catholics may boast at least an equal zeal for the wide diffusion of learning, with their Protestant brethren. But the subject is too extensive to be properly treated at the close of an article, and would require a separate paper; besides that it has been already more than once referred to in our religious periodicals.

Hence we prefer to devote our remaining space to a few remarks and testimonies of Mr. Laing on the relative *religious* condition of the two classes of countries which we are comparing. In regard to religion, the Catholic populations of Europe occupy the most elevated ground; while the Protestant, on the contrary, have sunk to the lowest depth, and have surely little to boast of. Mr. Laing assures us, for example, that in Prussia the standard of religious faith is very low indeed. The public mind there, he says, has a strong "tendency to rationalism in its extreme—that is . . . . to treating all religion with levity, indifference, or disbelief."* He draws the following graphic sketch of the present fallen condition of religion in Geneva, the former centre of Calvinism:

"I happened to be in Geneva one Sunday morning as the bells were tolling for church. The very sounds which once called the powerful minds of a Calvin, a Knox, a Zuingli, to religious exercise and meditation, were now summoning the descendants of their cotemporaries to the same house of prayer. There are few Scotchmen whose hearts would not respond to such a call. I hastened to the ancient cathedral, the church of St. Peter, to see the pulpit from which Calvin had preached, to sit possibly in the very seat from which John Knox has listened, to hear the pure doctrines of Christianity from the preachers who now stand where once the great champion of the reformation stood; to mark, too, the order and observances of the Calvinistic service here

* P. 25. † P. 173. ‡ Ibid.

* P. 208.

in its native church; to revive, too, in my mind, Scotland and the picturesque Sabbath days of Scotland in a foreign land. But where is the stream of citizens' families in the street, so remarkable a feature in every Scotch town when the bells are tolling to church? . . . . —Geneva, the seat and centre of Calvinism, the fountain-head from which the pure and living waters of our Scottish Zion flow, the earthly source, the pattern, the Rome of our Presbyterian doctrine and practice, has fallen lower from her own original doctrine and practice than ever Rome fell. Rome has still superstition; Geneva has not even that semblance of religion. In the head church of the original seat of Calvinism, in a city of five and twenty thousand souls, at the only service on the Sabbath day—there being no evening service—I sat down in a congregation of about two hundred females, and three and twenty males, mostly elderly men of a former generation, with scarcely a youth, or boy, or working man among them. A meagre liturgy, or printed form of prayer, a sermon, which, as far as religion was concerned, might have figured the evening before at the meeting of some geological society, as an 'ingenious essay' on the Mosaic chronology, a couple of psalm tunes on the organ, and a waltz to go out with, were the church service. In the afternoon the only service in towns or in the country is reading a chapter of the Bible to the children, and hearing them gabble over the catechism in a way which shows they have not a glimpse of the meaning. A pleasure tour in the steamboats, which are regularly advertised for a Sunday promenade around the lake, a pic-nick dinner in the country, and overflowing congregations in the evening at the theatre, the equestrian circus, the concert saloons, ball rooms, and coffee houses, are all that distinguish Sunday from Monday, in that city in which, three centuries before, Calvin moved the senate and the people to commit to the flames his own early friend Servetus, the discoverer of the circulation of the blood, and one of the first philosophers of the age, for presuming to differ in opinion and strength of argument from his own religious dogma. This is action and reaction in religious spirit with a vengeance. In the village churches along the Protestant side of the lake of Geneva —spots upon the earth, the traveller would say, especially intended to elevate the mind of man to his Creator by the glories of the surrounding scenery—the rattling of the billiard balls, the rumbling of the skittles trough, the shout, the laugh, the distant shots of the rifle-gun clubs, are heard above the psalm, the sermon, and the barren forms of state prescribed prayer, during the one brief service on Sundays, delivered to very scanty congregations, in fact, to a few females and a dozen or two old men, in very populous parishes supplied with able and zealous ministers."*

This is, *indeed*, "a reaction in religious spirit with a vengeance!" Geneva began by renouncing Catholicity, and substituting for it a sad and gloomy religious system of her own devising; she has ended by renouncing Christianity itself.

We might easily show that, in the other continental countries of Europe, in Sweden, in Norway, in Denmark, in Holland, and in France, Protestantism has fallen as low as it has in Geneva and in Prussia, and that, at this day, it scarcely retains a semblance of religion. It has run its wild and eccentric race, and has reached the very abyss into which its enlightened opponents foretold, three centuries ago, it would certainly fall—the abyss of rationalism and infidelity. Alas! for that pride of human opinion and of individual judgment, which was the fatal first error of the reformers, and which has led to the ruin of all religion among their earliest followers! "Every man who exalteth himself shall be humbled," said our divine Saviour more than eighteen centuries ago.

In strong contrast with this low condition of religion in Protestant countries is its actual state in those which have retained the venerable faith of antiquity. In these you find evils and scandals, it is true, but you find also a strong faith and a growing fervor of devotion among the great body of the people. Some deists and some irreligious persons there may be, but their number is inconsiderable, and they generally keep their infidelity to themselves. All things considered, the Roman Catholic church is as strong now, both as to numbers and influence, as she ever was

*Pp. 305-6.

in her palmiest days; if she is not even stronger, which there is every reason to believe. Her ministers are, perhaps, more zealous, learned, and devoted, than at any former period. Her missionaries still go forth to the farthest ends of the earth with the same heroic ardor as animated the first apostles; and martyrdom often crowns their zeal in the midst of the most brilliant conquests of the cross borne by them in triumph to the far off barbarians of the eastern and western hemispheres.

Strange as it may appear, Mr. Laing acknowledges all this; fully admits the marked contrast between the present condition of Catholicity and of Protestantism on the European continent; and is much at a loss to account for the fact. He devotes a whole chapter to this subject;* and we have found it the most curious, candid, and interesting in the work. His theory seems to be, that our church machinery is much superior to that of Protestantism; that our clergy are, at least comparatively to the people, better educated, that they are more disinterested, more cut off from the world, and therefore more influential with the people than the Protestant; that our doctrines and worship are more mysterious and much more sacred in the eyes of those who believe them; and that our religion has more apparent unity, besides an elasticity which adapts it better to every class of minds. All this may be ingenious enough; and it is as much as we could possibly have expected from even an enlightened and candid Scotch Presbyterian. But a much simpler and far more satisfactory theory to account for this acknowledged superiority would have been the simple statement and acknowledgment of a palpable fact or truth;—that Catholicity is divine, and Protestantism human. This alone can explain the difference.

We cannot better close this article than with two or three extracts from the chapter of our author above alluded to. They will speak for themselves, and will need no comment.

* Chapter xxi.

"The power of ancient Rome in the meridian of her glory was not so wonderful as her subsequent and her present dominion over the mind of man. Physical power we can understand. We see its growth. We see its cause along with its effect. We see armies in front, and civil authority in rear. But this moral power, this government over the mind extending through regions more vast and distant than ever the Roman arms conquered, is the most extraordinary phenomenon in human history. The papist claims it as a proof of the divine origin and truth of his doctrine. The Protestant and the philosopher inquire what principles of human origin give this power over the minds of men such wonderful extension and durability."*

"Catholicity has certainly a much stronger hold over the human mind than Protestantism. The fact is visible and undeniable, and perhaps not unaccountable. The fervor of devotion among these Catholics, the absence of all worldly feelings in their religious acts, strike every traveller who enters a Roman Catholic church abroad. They seem to have no reserve, no false shame, false pride, or whatever the feeling may be, which, among us Protestants, makes the individual exercise of devotion private, hidden—an affair of the closet. Here and every where in Catholic countries, you see well dressed people, persons of the higher as well as of the lower orders, on their knees upon the pavement of the church, totally regardless of, and unregarded by the crowd of passengers in the aisles moving to and fro. I have Christian charity enough to believe, and I do not envy that man's mind who does not believe, that this is quite sincere devotion, and not hypocrisy, affectation, or attempt at display. It is so common that none of these motives could derive the slightest gratification from the act; not more than a man's vanity could be gratified by his appearing in shoes, or a hat, where all wear the same. In no Protestant place of worship do we witness the same intense abstraction in prayer, the same unaffected devotion of mind. The beggar woman comes in here, and kneels down by the side of the princess, and evidently no feeling of intrusion suggests itself in the mind of either. To the praise of the papist be it said, no worldly distinctions, or human rights of property, much less money payment for places in a place of worship, appear to enter into their

* P. 394.

imaginations. Their churches are God's houses, open alike to all his rational creatures, without distinction of high or low, rich or poor. All who have a soul to be saved come freely to worship. They have no family pews, or seats for genteel souls, and seats for vulgar souls. Their houses of worship are not let out, like theatres, or opera houses, or Edinburg kirks, for money rents for the sittings. The public mind is evidently more religionized than in Protestant countries."*

"The sleek, fat, narrow-minded, wealthy drone, is now to be sought for on the Episcopal bench, or in the prebendal stall of the Lutheran or Anglican churches; the well-off, comfortable parish minister, yeoman-like in mind, intelligence, and social position, in the manse and glebe of the Calvinistic church. The poverty-stricken, intellectual recluse, never seen abroad but on his way to or from his studies, or church duties, living no body knows where, but all know in the poorest manner, upon a wretched pittance in his obscure abode, and this is the popish priest of the nineteenth century, has all the advantage of position with the multitude for giving effect to his teaching. Our clergy, especially in Scotland, have a very erroneous impression of the state of the popish clergy. In our country churches we often hear them prayed for as men wallowing in luxury, and sunk in gross ignorance. This is somewhat injudicious, as well as uncharitable; for when the youth of their congregations who, in this travelling age, must often come in contact abroad with the Catholic clergy so described, find them in learning, liberal views, and genuine piety, according to their own doctrines, so very different from the description and the describers, there will unavoidably arise comparisons, in the minds especially of females and young susceptible persons, by no means edifying or flattering to their clerical teachers at home . . . . . Our churchmen should understand better the strength of a formidable adversary, who is evidently gaining ground but too fast on our Protestant church, and who in this age brings into the field zeal and purity of life equal to their own, and learning, a training in theological scholarship, and a general knowledge superior, perhaps, to their own. The education of the regular clergy of the Catholic church is, perhaps, positively higher, and beyond doubt comparatively higher, than the education of the Scotch clergy."*

We hope all will purchase and read this work of Mr. Laing.

*Pp. 394-5.

*Pp. 399, 400.

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## AMERICAN STATISTICS.

1. *The American Almanac, and Repository of Useful Knowledge, for the year* 1847. Boston: Monroe & Co. 12mo. pp. 351.
2. *The Metropolitan Catholic Almanac and Laity's Directory for* 1847. Baltimore: F. Lucas, Jr. 18mo. pp. 260.

THE variety and importance of the information imbodied in publications distinguished by the name of Almanacs, have won for them a conspicuous rank in the literature of the present day. They are not only manuals for the astronomer, or the observer of the changes that take place in the weather; they are books of frequent reference for persons in all the pursuits and professions of life. Their contents are no longer confined to an indication of the phenomena presented by the heavenly bodies, to the relations of the sun and the earth, to the phases of the moon, and to the changes which they produce in the distribution of the civil and ecclesiastical year; almanacs have become the channels of information relative to the periodical progress of cities and nations, in every department of human industry, enterprise and knowledge; displaying equally the phases of the terrestrial and celestial spheres, and exhibiting with the appear-

ance of every returning year the new condition which a state or any portion of it may have attained up to that period. The government of a country in all its departments, its internal sources of wealth, the products that are poured into it from foreign climes, its advancement in the arts and sciences, its institutions of every description, all this forms the subject-matter of the modern almanac having a general and miscellaneous character. Hence this species of book is now-a-days the companion of the merchant as well as of the scientific man. It is consulted as much for the purpose of acquainting oneself with national and municipal statistics, as of ascertaining the rising and setting of the sun. The emigrant who has just landed on our shores, and the citizen who has been long settled amongst us, are equally guided by the light which it sheds upon the most important topics of information. But one of the chief advantages derived from that class of books to which we allude, is the facility which they will afford for future reference. In this point of view they possess considerable consequence, as hereafter they will hold a prominent rank among the *loci communes* of writers, who will undertake to record the history of the times to which they refer.

From these considerations it is evident that an almanac, which embraces so wide a range in the collection of its materials, and is calculated to exert both now and in future so practical an influence for good or for evil, should be compiled with that diligent research and careful attention, which can alone insure success in the amassing of correct information, and in the proper arrangement of it for useful purposes. We are inclined to believe that the editors or compilers of such works are in general less reproachable with the inaccuracies they contain than others on whom they depend for information. But the high character which books of this kind enjoy in public estimation, as faithful exponents of the subjects to which they refer, is certainly a consideration that ought to have its full weight with those who contribute to the details of an almanac or directory, and should lead them to draw up their communications with all the minuteness and accuracy that may be requisite.

The works which we have placed at the head of this article are, within their respective limits, eminently entitled to the confidence and patronage of the public, though the one first mentioned is, as we shall see, far from being faultless. Its main defect, however, consists more in the want of that information which naturally belongs to it, than in erroneously stating what it contains. It has been published for the last eighteen years, and may be safely recommended as a valuable repository of national statistics, embracing an interesting account of the finances, legislation, public institutions, and internal improvements of the country. The other almanac is of a specific character; but although it exhibits the condition only of the Catholic church in the U. States, it is of larger size and more comprehensive than any other religious work of the same kind amongst us. It contains a great variety of information gathered from official sources, presenting detailed statements of the churches, clergymen, and different institutions in the various diocesses of the province, with other interesting items for the instruction and entertainment of the Christian reader: and it is a work that ought to be found in every Catholic family. With the present Catholic population of the country, amounting to nearly one million two hundred thousand, at least fifteen thousand copies should be easily disposed of: but we have learned with regret that the edition does not exceed four or five thousand copies, and that these are seldom entirely sold. This certainly would not be the case if the book were more generally known; for we venture to affirm that they who have purchased it would willingly acknowledge that even double the price should not prevent them from possessing so valuable a repertory of practical knowledge. This alma-

nac has been published annually since the year 1833 inclusively, and, we believe, was the second publication of the kind undertaken in this country, the first having appeared in N. York city in 1822, under the title of the Laity's Directory. We are not aware of its having passed through a second year's existence. But the Metropolitan Catholic Almanac has been issued regularly, and every new number of the series has furnished additional details in reference to the state of religion throughout the Union. There could not be more palpable evidence of the rapid progress of Catholicity amongst us, than in the contrast presented between the statements in the early numbers of the work, and those of a later period. To the student, a complete collection of the series opens a wide field for curious investigation, while the pious Catholic finds in it a source of abundant consolation, and a subject of devout thanksgiving to the Almighty. As the actual statistics of the Catholic church in the United States have already been published in the Magazine, we shall not repeat them; but for this, as well as more detailed information upon the subject, we refer the reader to the almanac itself.

To commend it to public attention was one of our main objects in alluding to it. Another was to make use of the information it contains, for the rectification of certain errors which we have noticed in the American Almanac, relative to the theological and collegiate institutions of our country. But, before we enter upon this particular topic, we would remark, that a work which professes to be a "full repertory" of information respecting the finances, statistics, public institutions and internal improvements of the U. States,* should be more comprehensive in its details, and should embrace a greater variety of matter, especially that which is of paramount interest to society. The contents of the American Almanac may be classed under four principal divisions. The first embraces the astronomical and meteorological information, which is very copious, occupying about one-fourth of the volume: the second introduces us to the national executive, judiciary, and legislature, exhibits the revenue and cost of government, its intercourse with foreign powers, and various statistics of commerce, population, &c.: in the third are found the particulars relative to each state of the Union, and in the fourth we have a miscellany of European statistics, with an American obituary, &c. The second and third portions of the work we consider very defective, both in the quality and quantity of their subject-matter. The white and the slave population of the country is stated; but we are left entirely in the dark about the number of free colored people, and of Indians who inhabit our states and territories. Are not these matters of considerable interest to the legislator, the philanthropist, the missionary, the Christian?* The almanac furnishes no data respecting the annual immigration into the United States. Is it not useful to know the number of those hardy and persevering men who seek a home in our midst, and whom we welcome to our shores to enjoy the blessings of equal liberty, and to share in the abundant resources which the country offers to the enterprising and industrious? Have we not some interest in knowing the annual accessions to our population, of those who are so largely instrumental in clearing the wild forest, cultivating the soil, building our churches, and supporting all the institutions of which our country has reason to boast?† For the same reason we should like to see in a national almanac some account of the extent of newspaper and miscellaneous publication,

* See Preface, p. 3.

* The former, in 1840, amounted to about 437,850; the latter may be estimated at between three and four hundred thousand. See Malte Brun's *Geography*; *Encyclopædia of Geography*; Proceedings of Congress, Doc. 2, 29th Congress, 1845.

† The annual average number of immigrants has been computed at twenty thousand. See Hinton's History of the United States, vol ii, p. 221.

and the statistics of the patent office and national institute at the seat of government. These are prominent matters connected with the literature and genius of the American people, and probably exhibit two of their most striking characteristics.* But, in addition to this, where would we most naturally look for information relative to the annual amount of crime and mortality, if not in a work like the American Almanac? Where should we expect to find useful data in regard to public institutions, that have for their object the promotion of social order, and particularly the assuaging of human suffering, the relief of poverty, insanity and every other affliction which man is heir to? Are not these considerations of the most interesting nature? Rail-roads, commerce, manufactures, may show us the material progress of a people, that is, its increased facilities for the enjoyment of the physical comforts of life; but this, it must be admitted, is very far from constituting the true dignity and greatness of a people, or the solid foundations of social order and happiness. It may be useful to know the quantity of iron, lead or coal that is annually raised up from the depths of the earth, the number of bales of cotton or hogsheads of sugar that are sent abroad or imported; but is it not infinitely more profitable and interesting to witness the progress we are making in morality, in literature, and in the works of charity? Until we have some account of all this, our national statistics will be necessarily very imperfect. The provision for the education of youth is another important item, which the American Almanac but partially mentions. The common school organization in several states is exhibited, though similar institutions in other parts of the confederacy are not enumerated.

But the most inaccurate portion of this work is the catalogue of theological schools in the United States. On page 184, we have a table exhibiting thirty-four theological institutions, distributed as follows: eleven Presbyterian, six Baptist, five Congregational, three Protestant Episcopal, two Lutheran, two Associate Reformed, one Unitarian, one Associate, one German Reformed, one Dutch Reformed, and one Evangelical Lutheran. Why have the Catholic schools of theology been excluded from this catalogue? Their number, age, and character, we think, all entitle them to a most honorable mention. The Catholic church in this country possesses no less than twenty-one schools of divinity, twice the number of any other Christian denomination, and nearly one-half of the whole number in the country. Some of them also are more ancient than any other establishment of the kind, with one solitary exception. In point of usefulness, a question to be determined by the learning and ability of the professors, the extent of the libraries, and particularly by the soundness of the doctrine which they teach, the Catholic schools of theology are, according to us, the only institutions of the kind that are capable of conferring any real benefit; for we look upon all others as nurseries of the most pernicious and soul-destroying errors. But, waiving this consideration which we cannot reasonably hope to be conceded by our opponents, there is one reflection which must be obvious even to a Protestant mind, in favor of awarding to our theological schools a most honorable position in a table of religious statistics. In the

*The multitude of newspapers issued in the U. States is such as to constitute one of the peculiarities of the country. The following table has been given to show its extraordinary advance in this respect: but we do not vouch for its accuracy beyond the U. States.

| *Countries.* | *Population.* | *Papers.* |
|---|---|---|
| United States, | 19,000,000 | 1,250 |
| Great Britain and Ireland, | 29,000,000 | 480 |
| France, | 34,000,000 | 250 |
| Prussia, | 15,000,000 | 288 |
| Holland, | 3,633,000 | 150 |
| Belgium, | 3,250,000 | 62 |
| Denmark, | 2,000,000 | 80 |
| Switzerland, | 2,100,000 | 30 |
| Spain, | 14,000,000 | 12 |
| Portugal, | 3,800,000 | 17 |
| Russia in Europe, | 42,000,000 | 84 |
| Austria, | 33,000,000 | 91 |

In 1750 there were but seven papers published in this country: in 1810 the number had increased to 359 In 1823 it was 598. See Malte Brun's *Geography*.

divinity schools of the Catholic church, however numerous, but one and the same doctrine is taught, so far as it relates to the dogmas of faith, and this very character of unity which marks their teaching on the subject of divine revelation, is a presumptive evidence of truth. How different in the other theological institutions? There every variety of doctrine is put forth; the teaching of one is diametrically opposed to that of another, even on points which Protestants themselves consider fundamental in religion, and consequently these schools, from the very fact of their contradicting each other, afford the most unquestionable proof that error is necessarily taught among them. Independently however of these facts, it cannot be denied that, in a work which professes to be a vehicle of correct information on such subjects, the omission of the Catholic theological seminaries is a very glaring defect, and altogether inexcusable. The editor of the American Almanac cannot plead the want of access to adequate sources of information: for the Metropolitan Catholic Almanac and Laity's Directory would have furnished the most satisfactory details. From this excellent work we have collected the following list of divinity schools under Catholic direction: St. Mary's seminary, Baltimore; Georgetown college, D. C.; Mount St. Mary's seminary, near Emmitsburg; St. Vincent of Paul's seminary, Lafourche, La.; Dominican convent, St. Rose's, Ky.; seminary at Bardstown, Ky.; St. Charles Borromeo, Philadelphia; St. John's seminary, Fordham, N. Y.; St. John the Baptist, Charleston, S. C.; St. Xavier, Cincinnati; St. Joseph's, Somerset, Ohio; Pretiossissimi Sanguinis, Norwalk, Ohio; seminary of St. Louis, St. Louis; university of St. Louis; seminary at Springhill, Al.; St Thomas' seminary, Detroit; seminary at Vincennes; St. Athanasius, Nashville; St. Michael's seminary, Pittsburg; St. Mary's seminary, Chicago; seminary of St. Francis de Sales, Milwaukie.

In these houses of ecclesiastical learning about two hundred and fifty young men are preparing themselves for the priesthood; a large proportion compared with the number of students in all the Protestant schools of theology, which amounts to thirteen hundred and sixteen. Of the Catholic seminaries above mentioned, the most ancient is St. Mary's, at Baltimore, which was established in 1792; and, if we except the Dutch Reformed seminary at New Brunswick, N. J., founded in 1784, it dates from a remoter period than any other similar institution in this country. Its library is also more extensive than that of any other theological institution, except that of Andover, in Massachusetts.

The American Almanac enumerates one hundred and eight colleges in the U. States, thirteen of which are Catholic, thirteen Methodist, ten Baptist, ten Congregational, eight Episcopalian, and the remaining fifty-four chiefly Presbyterian. But the compiler of the work, not having consulted the latest sources of information in regard to Catholic institutions, has mentioned two colleges that no longer exist, and omitted three that have been in operation for several years;* so that the total number of Catholic colleges is fourteen. These colleges contain about fifteen hundred students, and the number of undergraduates in all the colleges of the Union being about ten thousand five hundred, it follows that the Catholic body educate one-seventh of the young men who go through a collegiate course in the United States. Now, when we consider that the Catholics of this country do not form more than one-sixteenth of the whole population, it is manifest that they do far more than their proportional part in the diffusion of light; and when, in addition to this, it is remembered that these colleges are under the direction of clergymen, the

* The compiler is not accountable for the mention of one of the colleges that have been discontinued, as he could not have received timely information of the fact; but we know not how to exculpate him from negligence in having drawn his statistics of Catholicity from our Almanac of 1845, when that of 1846 was so easily accessible.

most prejudiced and incredulous mind must yield to the conviction, that the Catholic priesthood cannot possibly be, what they are so often represented by Protestant preachers, the enemies of popular enlightenment; on the contrary, that they are foremost on this as well as the other side of the Atlantic in promoting the cause of education, and in storing the youthful mind with every description of useful knowledge.

One of the most important matters recorded in the American Almanac, is the act of congress, dated August 10th, 1846, which provides for the appropriation of the fund, bequeathed some years ago to the United States, by Mr. Smithson, an Englishman, for the purpose of aiding in the diffusion of knowledge among men. This measure, we hope, will result in the formation of an institution, which will not only accumulate within its walls the works of learned men and the curiosities of nature and of art, but throw them open to the inspection and use of the public, and offer other facilities for instruction in the different branches of science. This would only be accomplishing what has long been practised in many Catholic countries, where institutions of learning, instead of being *taxed* to increase the revenue of the state, are *supported* from the public treasury, and afford *gratuitous* instruction to all who desire it. How far this hope will be realized by the Smithsonian institution, our readers may judge from the act of the national legislature which we shall here place before them, at the conclusion of this article.

"The president and vice-president of the United States, the secretary of state, the secretary of the treasury, the secretary of war, the secretary of the navy, the postmaster general, the attorney-general, the chief-justice, and the commissioner of the patent office of the United States, and the mayor of the city of Washington, during the time for which they shall hold their respective offices, and such other persons as they may elect honorary members, are hereby constituted 'an establishment,' by the name of the 'Smithsonian Institute,' for the increase and diffusion of knowledge among men; and by that name shall be known and have perpetual succession. From the interest already accrued on the fund, $242,129 are appropriated for the erection of a suitable building. All future appropriations for the institute are to be made exclusively from the interest accruing, at 6 per cent. on the fund, which amounts to $515,169, this interest being now devoted to this object forever. The institution is to be conducted by a board of regents, composed of the vice-president and the chief-justice of the United States, and the mayor of Washington, during their terms of office, of the three senators appointed by the president of the senate, three representatives appointed by the speaker of the house, and six other persons not members of congress, two of whom must be members of the National Institute, and residents in Washington, appointed by joint resolution of the senate and house. The term of service for these last six members shall be six years, two of them going out biennially. The regents shall meet at Washington, September 7, 1846, and organize by choosing one of their own number as chancellor, and a suitable person as secretary, of the institution, who shall also be secretary of the board of regents. They shall choose three of their number as an executive committee, and fix the times for their future meetings; five shall be a quorum. The services of the regents shall be gratuitous, but they shall be paid their travelling and other actual expenses. A suitable site for the building may be taken from any of the public grounds in Washington. A suitable edifice shall be erected of 'plain and durable materials and structure, without unnecessary ornament, and of sufficient size, and with suitable rooms or halls for the reception and arrangement, upon a liberal scale, of objects of natural history, including a geological and mineralogical cabinet; also, a chemical laboratory, a library, a gallery of art, and the necessary lecture rooms.' 'All objects of art and of foreign and curious research, and all objects of natural history, plants, and geological and mineralogical specimens, belonging or hereafter to belong to the United States, shall be delivered to such persons as may be authorized by the board of regents to receive them, and shall be arranged so as to facilitate the examination and study of them in the building erected for the institution; and the regents shall afterwards, as new specimens in natural history, geology, or

mineralogy may be obtained by exchanges of duplicate specimens belonging to the institution, (which they are hereby authorized to make,) or by donation, which they may receive, or otherwise, cause such new specimens to be also appropriately classed and arranged. And the minerals, books, manuscripts, and other property of James Smithson shall be removed to said institution, and shall be preserved separate from the other property.' The secretary of the regents shall have charge of the buildings and property, shall keep a record of proceedings, shall be librarian and keeper of the museum, and may with the consent of the regents appoint assistants; and the said officers shall be paid for their services, salaries to be established by the regents, and be removable by the regents. Appropriations from the fund shall be made by the regents, not exceeding an annual average of $25,000, for the gradual formation of a library 'composed of valuable works pertaining to all departments of human knowledge.' Of any portion of the interest of the fund not herein appropriated, the managers may make such disposal as they shall deem best suited to promote the purposes of the testator. Persons taking out copyrights, within three months after the publication of the work copyrighted, shall give one copy of it to the Smithsonian Institution, and one to the library of congress."

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## A NO-POPERY WITNESS.

*Recantation; or the Confessions of a Convert to Romanism: a tale of domestic and religious life in Italy.* Edited by the Rev. Wm. Ingraham Kip, M. A., author of "The Christmas Holydays in Rome," etc. New York: Stanford & Swords, No. 139 Broadway. 1846.

THIS catch-penny book is difficult to read and doubly difficult to write about. We never could have mustered up moral courage enough to pass the first page, but for the endorsement of the reverend editor, who in a commendatory preface invites the attention of the young women of America to the salutary lesson conveyed by the "Recantation." Let us see what this salutary lesson is; after which we can better appreciate the meaning of the learned divine's advice.

The authoress is a lady who styles herself "no casual traveller;" and, indeed, if this implies a very remarkable tourist, we are free to confess, that, not excepting Mr. Dickens, or even the *me*gotistical Mr. Headley himself, we have never seen a more remarkable instance of the facility which some persons have of making themselves publicly ridiculous and despicable. We are measuring our words, and do not speak under any irritation proceeding from a perusal of the lady's *ideas* of Catholicity. Alas, they are only calculated to make us pity her imbecility!

The authoress, out of respect, we presume, to the universal custom of Protestant tourists, begins by praising herself. She informs us that she was once young—once innocent and pure—once very beautiful;—that she has drunk deep of the intoxicating cup of flattery, and revelled in the poisonous atmosphere of general admiration. This is enough to engage our affections in the start. We learn too, that she is the daughter of a princely English merchant, who from a sojourn in Italy has learned to love the sunny south, and whose Protestantism has suffered considerably. Her mother, a zealous member of the church of England, figures largely in the sequel.

Will the reader receive a brief outline of this "no casual traveller's" story? Father, mother, and daughter the heroine

—a hero may be wanted, but a heroine never is—go to Florence in search of pleasure. They are invited to a ball. On the momentous evening the authoress stands before a mirror, "radiant with loveliness"—her own expression—and her father, catching a glimpse of his darling child, exclaims in ecstasy, "my beautiful Mary." Through three mortal pages she continues to lavish praise upon herself, in terms that render cold and passionless the description of La Esmeralda, of Nourmahal, or even of Beatrice. We defy any modest American lady to read without profound disgust, this "beautiful Mary's" self glorification.

The moment she enters the unequalled saloon of the Palazzo Pitti, she becomes the observed of all observers, "the gaze of every eye," "the idol" who monopolized the incense of the festival. It is impossible for any one less silly than the authoress herself, to read page twenty-five and then proceed for the sake of pleasure: it is a Rubicon to common sense. But Mr. Kip's preface may be a Cæsar; so we continue our melancholy task.

Visions of a coronet, at first vague and indistinct, but gathering truth and consistency from reflection, float constantly before the beautiful Mary. Accordingly she slights a most interesting young Protestant parson, a Mr. Harcourt, to enjoy the society of a Catholic marquis. The coronet becomes more vivid. In vain the amorous divine pours into her ear the longest and most flattering declarations ever embalmed in a novel; the noble Italian is master of her heart—she becomes the *Promessa Sposa* of Annibale Trionfi. But the Marchesa Onoria wont allow her son to marry a heretic, and insists upon Mary's becoming a Roman Catholic. The case now stands, "The coronet vs. Protestantism." The father offers a large sum to the mother to preserve his daughter's cherished faith; but the Marchesa is inexorable. Mary's mother refuses her consent to the apostasy, but melts at the sight of her "idol's" drooping eye and haggard cheek. The coronet is victorious; it is dearer to her than Protestantism;—and well it may be, for error is not worth the pettiest bauble in a lady's boudoir.

But let us see how Mary contrives to swallow the odious condition of becoming a Catholic, and if we do not convict her of perjury, it will be because our words are not so conclusive as her own.

Love had so far reconciled her to Catholicity that she tells her mother that the church of Rome and the church of England differ only in form, and that the leading principles of both religions are alike. In the whole recantation there is not one libel which a Catholic would more indignantly resent than this. But she knew it was untrue, and in her heart despised the time hallowed ceremonies of Italy, whilst she adored the pulpit-worship of England; for the next page but one confesses the triumph of *affection* over reason, and that led on by a fatal infatuation she succeeded in reconciling her conscience to the change. This reconciliation reminds us of that between John of England and Arthur Plantagenet; and as for conscience, we have to exclaim with Lady Teazle awake to her folly, "the less said about *conscience*, the better." And even when she claims to be thoroughly instructed, she repeats that the difference between Catholicity and Protestantism is "*so* slight."

We come now to the grand point of the book—the Recantation, which was to precede the marriage. The fatal day dawns bright and beautiful, but "darkness was deep in the recesses of her heart." We cannot wonder, for we know her motives; we are glad that she had virtue enough to feel one touch of compunction at her hypocrisy and at the sacrifice of every honorable feeling however mistaken, to passion and unbounded vanity. At the altar she hears some one exclaim "*che angiola!* what an angel!" Alas, she would have fallen with Lucifer. Shortly afterwards when "it is ended, and the deed is done," "the cold dew is on her

brow, and an iron hand closing around her heart." What had she done? She had —at least she states it—sworn that she believed all the church of Rome believes and teaches, and that she *abjured, detested* and *abominated* the church of England and all other heresies. Yet the moment the declaration was made, she thus appeals to God—"Strike not the trembling sinner in thine indignation! *Blast not the* PERJURED one who *called thy holy name to witness what she herself believed not!*"

Here is perjury, if mortal lips ever invoked "the King of Majesty immense" to witness and approve a lie. The writer is perjured by confession—and yet she comes recommended to the "young women of America," by her editor, as a very veracious and instructive person.

Could we discover a spark of humility in the book, one single regret not based upon selfishness, we might forgive the folly which preferred a first love and a coronet to adherence to a fondly cherished error. But her whole aim is to awaken sympathy for herself, and hatred to the faith she pretended to espouse; she tricks herself out gracefully in becoming mourning, and exclaims: "Behold a Magdalen!" She is not content with the record of her shame, but stands before the world a *witness* against Catholicity. Is this a fit attitude for one who has violated the most solemn oath? If ambition and affection could induce her to insult God by *perjury* in his own temple, may not the disappointment of both incline her to look with a malignant eye upon the detested creed of her deceiver, and to be guilty of a simple lie?

But we are anticipating the catastrophe. This much however we have settled, that the beautiful Mary, *a priori*, is not a competent witness against the least devout monk in Italy; but having been ruled in by the Rev. Mr. Kip, we must receive her testimony "with many grains of allowance."

Now let us see what she says. We mean to give the reader all the information the book contains, except that relating to the authoress herself: but let him not be startled, for a single leaf will hold it all. Not until the ninety-second page can we meet a single fact worth remembering; but there we are informed that Tuscany alone preserves the language of Dante in all its purity.

We never yet read a book—always excepting Dickens' Pictures from Italy—in which we could not praise something. So here—the young *contadina* and her dress are well described; and though a few hasty touches make up the picture, we cannot but prefer the classic peasant to the carefully finished and self glorified "Mary." The reader has perceived that his information is confined to Tuscany. We will not follow the bride in her peregrinations from Florence to Rimini, &c. In Romagna she sees murder in every peasant's eye who stares at her carriage. But a fine scene occurs between her and an innkeeper, in which the latter rubs his fore and middle finger significantly against his thumb, after imputing all the miseries of the Romagna to the injustice and venality of its government, to denote money, saying "a little of this will do any thing!" He might have pointed to the coronet embroidered upon her handkerchief, and made the same observation. What is most powerfully dramatic, however, mine host is made to exclaim, that the prevailing injustice and extortion could not possibly be wondered at, "*since its rulers were men who had no children.*" "The *truth* and *simplicity* of his *reasoning*" struck our lady so forcibly, that she goes back to the confines of time immemorial to illustrate it. We Americans are not going to yield so ready an assent to this very *simple* syllogism: most of our presidents have been childless, and Washington himself was unblessed with issue. Besides we are not quite willing to set up the number of a monarch's children as the measure of his merit, lest Asiatic and African despotism should present us the bowstring as a substitute for the trial by jury.

She swallows complacently all the monstrous stories of her mother-in-law—evidently impromptu offerings to the old leaven of Protestantism—relies most implicitly upon her slanders of Italy, and at the same time tells us that the Marchesa had visited England, but gave the most distorted views imaginable of its condition and society. Yet with all her radicalism the Marchesa is charitable to an extent that would shock an English lord of ten times her income, and that seemed to Mary to be but encouraging idleness. Thus it is:—the monasteries encouraged idleness because they gave freely out of their abundance; and after the bread of poverty had been squandered by Henry VIII, and the paupers' lips frozen by the wintry virginity of Elizabeth, the Protestant bishop *sold* small beer at the gate where the Catholic abbot had *given* it. Church of England charity has always drooped at the bare prospect of encouraging idleness: the horrid nightmare keeps its hoof immovably upon the heart of Protestant benevolence. We shall soon see in the book of common prayer, "better that ninety-nine really destitute should starve, than that one impostor should be fed." And yet these timid souls pretend to have read the miracle of the multiplication of the loaves and fishes, and that five hundred baskets were filled with the fragments. Let them behold there the divine archetype of monastic charity!

In the pontifical states the bride shudders at the recollection of the inquisition: we wish it were as idle for her to tremble at the recollection of her recantation.

But not until her husband Trionfi becomes rather remiss in his attentions, does she give full rein to her struggling ire. Of course the Italian was not long in discovering that, unlike the infant Addison, his wife must have thrown away the rattle and kept the *bells*, which discovery inclines him rather to the billiard room than to the parlor.

It would be too trivial to refute all her Scriptural knocks at the rock-seated church of God; it would take up too much time and space to explain many things which appear to puzzle her, but which we trust are clearly understood by every one of common intelligence. She is illiterate or malicious enough to repeat the old story of the rejection of the second commandment by the Catholic church. Any one capable of making this charge is sure to suppose that the commandments were originally punctuated just as they are now, and that the apostles themselves wrote in detached verses, and numbered them as we quote them. Indeed we should not be surprised if the authoress of "Recantation" imagined, as we once heard a Methodist minister seriously affirm, that the Bible was given in *a lump* by Jesus Christ to his apostles.

We will not follow her flight from text to text, until she—what?, not abandons Catholicity, for she had never embraced it, but, increases her Protestantism, or no-Catholicity, in amount and intensity. Her reverend editor professes to have corrected her theology; but we should like to know how his interpretation of the Scriptures must be truer than her's, when both are confessedly fallible? He might have told her that the celibacy of the clergy is not a *dogma*.

As a matter of course she finds "a complete system of polytheism in the Romish church, at the head of which the pure and spotless virgin," the highly favored and blessed *among women*, "has been raised to the station and attributes of a Divinity!" It is appalling to hear the fearful irony with which Protestants repeat the virtues of the mother of God. Whilst they denounce us as idolaters of a virgin, they prove themselves *haters* of the Blessed Virgin. May God forgive us if we err through want of charity, but we sometimes think that our accusers never dream that we pay divine honors to Mary, but assume it merely for the sake of denying her right to simple reverence. The pride which erects every individual into a church, which will not admit one body of

men to be infallible to the exclusion of the rest;—this pride, the mainspring of Protestantism, which would have rejected the apostles and the Saviour of man himself—for to Catholicity our opponents owe the little they retain of Christianity—exclaiming how can this man give us his body to eat?—this presumptuous self-reliance scorns to interpose a mediator between itself and God, or to supplicate the intercession of one who was once a daughter of earth. Yet they implore the mediation of "Jesus Christ the righteous as an *advocate* with the Father," of "Christ that is risen again, who is ever at the right hand of God, who also *maketh intercession for us*," because he is God. But how can God as God be an *advocate* or an *intercessor;* only as man can he appear in that character. Then if the humanity of our Lord be invoked, why should they disdain to supplicate the intereession of his mother, who alone possessed the purity and humility without which Jesus could not have been born, or our salvation accomplished.* We would willingly pursue the subject farther, but not in connection with the stamped and endorsed pages we are reviewing.

Here follows an argument which must have exactly suited our writer's calibre. She says, page 211, "if the Romanists believe their saints can hear them, when they are perhaps(!) being invoked from opposite ends of the world at the same moment, they at once invest *them with omnipresence*, the attribute of God alone." In reply to this irresistible conclusion, and to her charge of "mariolatry," we subjoin an extract from the writings of W. G. Penny, who has recently abandoned Oxford to embrace our holy faith. We are indebted to the Dublin Review, of October, 1846, for the passage we quote.

* The writer, of course, means that the humanity of Christ, in virtue of its hypostatical union with the divinity, is invoked as a mediator, who offers *his own merits* to God; while the B. Virgin is invoked as a mediator who appeals to the Almighty *through the merits of Christ.* Or, as theologians express it, Christ is our only mediator of *redemption:* the B. Virgin and the other saints are mediators of *intercession.*—Ed.

"Who is this, that so far excels all others, that whereas it is said of other saints that they shall shine as the stars, of *Her* it is said that the stars are but her crown, the moon her footstool, and the sun her garment? . . . . There is reason for believing most firmly that this blessed and most highly favored being . . . is at this present moment in some remarkable manner, the channel through which the truth even now is brought home to men; as if the present great movement that is going on, were in a great measure her work. She is the angel that is giving light to the earth. She whose garment is the sun cannot but shed light. . . . My hope and my sincere wish is to promote, in any way that I may be able, the praise and reverence of the Blessed Virgin; and sorry should I be to say any thing that might cause any one to blaspheme, though haply she might be beyond the reach of hearing the impure and blasphemous speech. All such speeches may, for what we know, be kept away from her hearing, just as we know that pious invocations are conveyed to her. The Almighty surrounds the earth in all directions; in him we live and move, and have our being; He is, if I might venture to say so without irreverence, as it were, a living atmosphere. And just as when we speak a word into the ordinary atmosphere that surrounds us, the air conveys the sound of it to a person at a distance; so will the omnipresence of the Almighty, like an atmosphere, convey even to the uttermost parts of the earth, if need be, the addresses which we make to his saints."

We cannot proceed to notice her puny denial of the real presence. She repeats all the antiquated abuse of our celebration of the mass in Latin. This prejudice is inherent in Protestantism, which has hewn down the altar and left only the pulpit; which makes the parson—priest, preacher, and sacrifice; which considers a church the place where prayer is offered rather for the edification of man than in honor of God, whence the fundamental mystery of

Christianity is either banished, or where it is fruitlessly typified.

But to proceed with the story. Trionfi becomes colder and colder towards Mary, and Mary becomes hotter and hotter against Catholicity. In her distress she turns for relief to the image of the rejected parson, and discovers that he is very dear when she hears that he has consoled himself by marrying a beautiful woman. But how can she blame her husband when she tells us that Harcourt had become "the idol of her heart's inmost shrine?" The finale is that her husband deserts her, and, cut off from all hope of Harcourt, whose parting words, "Mary, dear Mary!" are "impressed in characters of fire upon her brain," she becomes delirious with anguish, and presses her hands wildly to her forehead—she will find the "seven letters" there!*

We are much surprised to see that the authoress brings us to her death-bed. This is a circumstance calculated to remove even a just indignation, if the "Recantation" be any thing more than a fable, and the authoress really a victim to her own folly, which we are half inclined to suspect is not the case. We have said nothing of her in malice, and have spoken in pity rather than in anger. That she should consent to abandon Protestantism for a coronet is commendable; that she should feign to embrace Catholicity whilst she secretly clung to the Church of England, is unpardonable; that she should return to heresy in her case, is inevitable. We can pity her ambition and its consequences; lament her crime, and laugh at her Lilliputian assaults upon our church.

But when we see a man of sense and learning making her faults and her folly the theme of panegyric, and adopting as his own this miserable offspring of a weak and impure mind, we feel nothing but profound contempt for the motives by which he is actuated. When will Protestant parsons have done with groping in every hole, with rat-like energy, for weapons which only soil the hands of those who use them! In circulating these poisonous decoctions of ignorance and prejudice, they are girding their loins with the centaur's belt. Can Mr. Kip conscientiously recommend to "the young women of America" a book which is tainted with impurity from beginning to end; which records vanity and endeavors to justify it, which confesses perjury and seeks to excuse it? We do him the justice to suppose he never read it, for we cannot suppose him capable of wilfully endorsing the palpable lies with which it abounds. Yet he pretends to have corrected the theology: the theory and the facts are equally *correct*. Had the authoress embraced our holy faith in the true spirit of humility and love of God, she would have found the doctrines she attempts to ridicule, and the intercession of the Blessed Virgin and the saints, a source of infinitely greater consolation in her agony than the barren rites of the truncated worship of Luther. But she went over to Catholicity the prisoner of human love, and left it a spy returning to camp with a tale of wonder to insure a welcome. She is not a convert to our faith, but a false Protestant who would have trampled upon the *cross* for the sake of a Japanese, as she did upon the *Bible* for the sake of a dissolute Catholic. We implore the "young women of America" not to read the book; not that we fear any thing else than its impurity.

We would wish Mr. Kip to denounce this book, and withdraw his recommendation, and this for his own sake; for he has assumed a worse burden than even Sinbad in shouldering the old man of the woods, and one which is not so easily got rid of.

* Dante Purgatory.

# THE LEGEND OF SANCTAREM.

Selected for the U. S. Catholic Magazine.

PART I.

Come, listen to a monkish tale of old,
Right Catholic, but childish some may deem
Who all unworthy their high notice hold,
Aught but grave truths and lofty learned theme:
Too wise for simple pleasure, smiles, and tears,
Dreams of our earliest, purest, happiest years.

Come, listen to the legend—for of them
Surely thou art not—and to thee I'll tell
How, on a time in holiest Sanctarem,
Strange circumstance miraculous befel
Two little ones who, to the sacred shrine,
Came daily to be schooled in things divine.

Twin sisters, orphan innocents were they;
Most pure I ween from all but th' olden taint,
Which only Jesu's blood can wash away,
And holy as the life of holiest saint
Was his, that good Dominican's, who fed
His Master's lambs with more than daily bread.

The children's custom, while that pious man
Fulfilled the various duties of his state
Within the spacious church as sacristan,
Was on the altar steps to sit and wait
Nestling together; 'twas a lovely sight,
Like the young turtle doves of Hebrew rite.

A small rich chapel was their sanctuary,
While thus abiding, with adornments fair
Of curious carved work wrought cunningly,
In all quaint patterns and devices rare;
And there above the sacred altar smiled,
From Mary mother's arms, the holy child;

Smiled on his infant guests, as there below,
On the fair altar steps, those young ones spread
(Nor aught irreverent in such act I trow)
Their simple morning meal of fruit and bread;
Such feast not ill beseemed the sacred dome—
Their Father's house is the dear children's home.

At length it chanced that, on a certain day,
When Frey Bernardo to the chapel came,
Where patiently was ever wont to stay
His infant charge, with vehement exclaim,
Both lisping creatures forth to meet him ran,
And each to tell the same strange tale began:

"Father," they cried, as hanging on his gown
On either side, in each perplexed ear
They poured their eager tidings, "he came down;
Menino Jesu hath been with us here;
We prayed him to partake our fruit and bread,
And he came down, and smiled on us, and fed."

"Children! my children! know ye what ye say?"
Bernardo hastily replied; "but hold,
Peace, Briolanja! rash thou art alway;
Let Inez speak!" and little Inez told,
In her slow silvery speech, distinctly o'er,
The same strange story he had heard before.

"Blessed are ye, little children!" with devout
And deep humility the good man cried;
"Ye have been highly favored! Still to doubt
Were gross impiety and skeptic pride.
Ye have been highly favored, children dear;
Now your old master's faithful counsel hear:

"Return to-morrow, with the morning light,
And, as before, spread out your simple fare
On the same table, and again invite
Menino Jesu to descend and share;
And, if he come, say: 'bid us, blessed Lord,
Us and our master to thy heavenly board.'

"Forget not, children of my soul, to plead
For your old teacher, even for *his* sake
Who fed you faithfully, and he will heed
Your innocent lips, and I shall so partake
With his dear lambs. Beloved, with the sun
Return to-morrow. Then, his will be done."

PART II.

"To-night, to-night, Menino Jesu saith,
We shall sup with him, father, thou and we!"
Cried out both happy children in a breath
As the good father entered anxiously,
About the morrow's noon, that holy shrine
Now consecrate by special grace divine.

"He bade us come alone, but then we said,
We could not without thee, our master dear.
At that he did not frown, but shook his head
Denyingly; then straight, with many a tear,
We pleaded so he could not but relent,
And bowed his head and smiled, and gave consent."

"Now, God be praised!" the old man said, and fell
In prayer upon the marble floor straightway,
His face to earth, and so, till vesper bell
Entranced in the spirit's depths, he lay.
Then rose, like one refreshed with sleep, and stood
Composed among the assembling brotherhood.

The prayers were said—the evening chant was o'er;
Hushed its long echoes through the lofty dome;
And now Bernardo knew th' appointed hour
That he had prayed for, of a truth was come.
Alone he lingered in the solemn pile
Where darkness gained on space from aisle to aisle.

Except that through a distant doorway streamed
One slanting sunbeam gliding; whereupon
Two angel spirits—so in truth it seemed
That loveliest vision—hand in hand came on,
With noiseless motion, "Father, we are here,"
Sweetly saluted the good friar's ear.

A hand he laid on each fair sun-bright head,
Crowned, like a seraph's, with refulgent light.
"And be ye blessed, ye blessed ones," he said,
"Whom Jesu bids to his own board to-night.
Lead on, ye chosen, to th' appointed place;
Lead your old master." So with steadfast face

He followed where those young ones led the way
To that small chapel; like a golden clue
Streamed on before that long bright sunset ray,
Till at the door it stopped; then passing through
The master and his pupils, side by side,
Knelt down in prayer before the crucified.

And there we leave them—not for us to see
The feast made ready that first act to crown;
Nor to peruse that wondrous mystery
Of the divine Menino's coming down
To lead away th' elect expectant three,
With him that night at his own board to be.

Suffice it, that with him they surely were
That night in paradise; for they who came
Next to the chapel found them as in prayer
Still kneeling; stiffened every lifeless frame,
With hands and eyes upraised, as when they died,
Towards the image of the Crucified.

That mighty miracle spread far and wide,
And thousands came the feast of death to see;
And all beholders deeply edified,
Returned to their own homes more thoughtfully,
Musing thence, with one great truth imprest,
That to depart and be with Christ is best. R.

# MEMOIRS OF THE LIFE AND TIMES OF THE MOST REV. JOHN CARROLL,

## FIRST ARCHBISHOP OF BALTIMORE.

BY B. U. CAMPBELL.

Continued from page 104.

HE following letter, begun on the 10th and finished on the 16th of May, 1785, written from Philadelphia after Father Farmer's return, furnishes information of the state of the little congregation in New York, collected by him during his visit to that city:

"What regards Mr. Whelan's conduct, I attribute it to an ignorance of the canon law, through which he persuaded himself, that what he could do in Ireland, he also could do here, and where he saw the necessity of confessing, he imagined to have jurisdiction, though I believe even of that term he was ignorant before I wrote to him upon that subject a little before your grant of faculties arrived. His answers were always submissive, and I believe his behavior too; for after I wrote to him he had no faculty to say two masses, he ceased directly. I suppose what made him before take that liberty was the common practice of Dublin and elsewhere in Ireland, where, as I am informed, every priest says two masses on Sunday. This is what I can say to excuse him, yet I shall send your letter to him that he may have some opportunity of disculpating himself. His moral conduct is not scandalous. But a number of his countrymen, my old acquaintances, and others do not like him; he is not very prudent, nor eloquent when speaking in public, nor has he the gift of ingratiating himself. Whilst in New York, I several times exhorted him to make himself beloved of the people. He is now going about begging subscriptions (for building a chapel) among Protestants. He is fit for that purpose, and gets numbers of subscriptions. But in choosing the ground for it, he did not consult the abler part of his congregation, but suffers himself to be swayed by a Portuguese gentleman, a great benefactor of his. The congregation seems to me to be yet in a poor situation and under many difficulties. He had since getting faculties only twenty odd communicants, and I had eighteen, three of whom were Germans. When I left New York they were entirely out of place for keeping church, which may partly be ascribed to his want of his taking notice of his countrymen, and of his adhering to the opinion of the Portuguese gentleman. The above reverend gentleman informed me that a Canadian gentleman, an agent from the Illinois to congress, having been there six months, made him a proposal of the revenues of a parish or parishes in those parts which he said would come to one thousand pound sterling per annum. The reverend father showed me even a pass thither from the president of congress, and the Canadian gentleman offered to defray all his expenses. But he declined going at present, being intent, as he told me, to make first an establishment at New York. Another reason might have been, what he heard last fall of me, to wit, that the Carmelite friar, his old friend and acquaintance, was gone thither; another, again, that he having brought with him two brothers and families to New York, he could not well have taken them with him so far. The Irish having written to Father Jones, to Cork, I could not well help to inform them, that he

must first have his approbation from the propaganda. An old correspondent of mine, in Dublin, writeth, that though he hath zeal, his education is but little polished. Mr. Whelan thinks that he will not come over, as he is better off, where he is, than he would be in New York. I am sorry I gave Mr. Whelan the advice to write to the nuncio, at Paris; for he even sent my own letter to him along with his papers. He is much backed and swayed by the French consul in New York." . . . . . "Scarce was I arrived there, when an Irish merchant paid me a visit, and asked me if Mr. Whelan was settled over them. My answer, as far as I can remember, was, he had only power to perform parochial duties; but if the congregation did not like him, and could better themselves, they were not obliged to keep him. Some days after, another, seeing Mr. Whelan's endeavors to settle himself there, as it were, in spite of them; declared to me, he had a mind to apply to the legislature for a law, that no clergyman should be forced upon them: which he thought he could easily obtain. I endeavored to reconcile them, by telling Mr. Whelan to make himself agreeable to his countrymen, and by telling these, to be contented with what they have at present, for fear of worse.

"This letter was intended to be sent off last week: but such is my weakness of late, that the exercise and application, both of body and mind, must be short and interrupted."

*May* 16.

The application to Rome, by Father Whelan, for approbation, was answered by the following communication to Rev. Mr. Carroll.

TRANSLATION.

*Rev. Sir*,—From a letter of your vicar, the Rev. Ferdinand Farmer, dated January 11th, of this year, to Father Maurice Whelan, a Capuchin friar, we learn that you need only the approval of this sacred Congregation de Propaganda Fide, to empower him with the faculty of administering the sacraments. The sacred congregation, therefore, herewith send you their approval, leaving the case to your discretion, and even recommending that, according to your powers and with due regard to his merit, you invest him with the missionary faculties usually granted in that country.

ROME, *June* 4, 1785.

L. CARD. ANTONELLUS, *Præf.*

S. BORGIA, *Sec.*

Towards the close of the year 1785, the congregation of New York appears to have been disturbed by the insubordination of Rev. Mr. Nugent, whose subsequent conduct compelled Rev. Mr. Carroll to a painful exercise of his spiritual powers. The following extract of a letter from F. Farmer, dated December 20th, refers to the subject.

"About a fortnight ago, I sent your reverence a packet with letters from Rome, of which one was for you, and I hope came to hand. The enclosed is from Mr. Whelan, with great complaint against his confrere, who acts much in the same manner (according to his letter) as he himself did formerly. As I have no information from the party contrary to F. W., I, upon supposition whence the dispute arose, proposed this medium, that F. Whelan should, when in the city, perform all the parish functions, and only leave the preaching to F. Nugent. This plan I proposed (till an answer from your reverence would come) in two letters, viz. to Mr. Whelan and to Mr. McReady, as I sent them this very day, I know not whether it will please either party. In the letter to Mr. McReady, I enforced due submission to ecclesiastical authority."

It appears by the following letter, that a French priest was at this time in New York.

PHILADELPHIA, *Dec.* 27, 1785.

*Rev. Sir*,—By your letter to Mr. Mollineux, dated the 15th inst., I am glad to understand that your reverence has received mine of the 5th, and I hope you also received another from me containing

the disagreeable contest between F. and F. Now this letter contains two, one to yourself, the other to me, but containing matters that must be laid before your reverence. It is from La Valiniere, laying down his reasons for staying in New York, for collecting the Canadians and French for the purpose of divine service, and for asking faculties. That gentleman was again, in a late letter, recommended as a zealous missionary by F. Wells, and I doubt not that his staying among those forlorn people, and preaching to them, may revive their decayed devotion. For I have seen some instance of it two years ago in my own poor endeavors when staying five days with some in Fishkill. My answer to him was, that till your pleasure be known, he might exercise at New York, with respect to the Canadians and French only, those faculties that your reverence had given him. To this answer I was moved by the extreme spiritual necessity of the poor people, for though Father Whelan knows French, yet has he very much disgusted them by his imprudence, and may be also by self-interestedness. I am afraid nothing else brought those Fathers over here, when nobody sent for them: and otherwise their education in such small convents was not calculated for the American missions. La Valiniere writeth of their expecting exorbitant fees, even before the service. I have demanded of Mr. McReady information concerning this point. Another motive of allowing him to exercise at New York the faculties you gave him, was mentioned by himself, and it is, that formerly in Canada he had been the ordinary pastor of those voluntary exiles, and may we not add to these motives, that he was our fellow missionary in America, and that he comes with approbation from a neighboring bishoprick?"

The following letter from Father Farmer was written from

PHILADELPHIA, *Jan. 29th*, 1786.

"*Rev'd Sir*,—As so many letters have been sent to your reverence concerning the state of the Roman Catholic congregation in New York, to complete the information is the business of this letter. In a former I mentioned a plan of accommodation, which I proposed for the interim, to Mr. Whelan and to Mr. McReady, but it pleased neither party, so that they did not vouchsafe an answer to it. All the latter did was to write me a long letter, filled with bitter invectives against the former. I had no better success when writing again to Mr. McReady for information of the truth of a charge laid against some of exacting exorbitant fees before the performing some ecclesiastical functions. McReady shewed my letter to Mr. Nugent. He was affronted that I had written to his friend about it, and cleared himself to me in an animated letter, to which I thought best to give no answer. As to his colleague, who long ago labored under the censure of avariciousness, and Mr. McReady highly censured him of it in his answer to that letter; yet did he make no mention whether the exacting beforehand be true or not. As Mr. Whelan had published from the altar, that Mr. Nugent had no power to give absolution, it set the great friends of Mr. Nugent in a rage against Whelan. They threaten there shall be no church, and what not more if Whelan is to be their parish priest. I find Nugent has told them that your reverence gave him power of administering in case of necessity. But it was a particular specified case. But McReady extends it to all, who have no confidence in his confrere. In my answer, after mildly admonishing him not to give place to hatred, I repeated again that it was not in your power to constitute Mr. Nugent their ordinary pastor, with all the necessary faculties; that you expected to receive this power very shortly; that you had an esteem for the superior abilities of Mr. Nugent, who (I hear) shineth in conversation; that I made no doubt he would be appointed by you for their parish priest, as they call it. From, or of Mr. De la Valiniere, I

heard nothing since I wrote to him, as I some time ago mentioned to you. I hope the goodness of God will inspire you with wisdom, that you may bring that small vessel, so violently attacked by contrary winds, to a safe anchoring place."

In the beginning of the year 1786, Rev. Mr. Carroll addressed letters to Messrs. Whelan and Nugent on their scandalous disagreements, and enclosed them to F. Farmer for his perusal, and to be by him transmitted to those gentlemen. Father Farmer expressed his "great satisfaction" at these letters, and adds, 7th February,—"To return to the troubles of our people at New York, I hope you received a letter from their trustees with their complaints against Mr. Whelan, from whom they took the Sundays collection; so that being tired out, and having only four to vote for his continuance, he wrote to me a letter, signifying he was willing to leave New York if your reverence would provide for him another place, with competent maintenance. This letter I received before yours arrived. Whether your letters will make any change there is what I more wish than expect, though in all of mine to that place I declared to them that Nugent, at present, could not be their ordinary pastor, for want of faculties."

In a subsequent letter, Father Farmer remarks, that a vote was taken in the congregation whether Father Whelan should be removed; only four of the congregation were in favor of his remaining; and he adds: "Mr. Whelan informs me that ever since Christmas they have taken from him the collection which is usually made on Sundays after church, and which was his support. Your reverence is very sensible of the irregularity of these proceedings." On 25th February, he informs Rev. Mr. Carroll that Mr. Whelan had left New York on the 12th inst. to join his brother, forty-five miles beyond Albany, intending to return in Easter week, and Rev. Mr. Farmer wrote to Mr. Nugent, exhorting "him to counteract the principles, which some are said to have, of independence even from approbation."

Rev. F. Farmer, in the embarrassing condition of the church in New York, had transmitted to the French priest, La Valiniere, who was still in that city, "powers to perform *parochialia*, without restriction to the French," and this gentleman had informed him of the state of affairs, as he had been requested to do; that, though Nugent was a better preacher, yet in other respects he was not superior to Whelan. He acquits him of the suspicion of avarice, of which he had been accused, and reports that since the departure of Father Whelan, scandals had ceased, and all was quiet there. F. Farmer remarks (March 6th, 1786), "What is to me the greatest difficulty in the approving of F. Nugent, is the arbitrary and ungenerous manner with which they forced poor Father Whelan to depart, who, though he was not very learned, yet was ready to ask and take advice, which, I believe, is not the quality of the former. The second is, they who take upon them to be the trustees (at least some of them) have the principle, that they can choose for themselves whom they please, whether approved by the superior or not, as I formerly heard they said, and as now the fact proves. This principle is of the most pernicious consequences, and must be contradicted."

In a letter of 30th March, he mentions the intention of Mr. De la Valiniere to leave New York for the Illinois, and remarks that he will not recognise Father Nugent. He adds: "I think their arbitrary and violent way of acting with Mr. Whelan must be taken notice of. All the further information about Nugent I can give with certainty is, that he, after your (Rev. Mr. Carroll's) departure, when Whelan was present, made use of the powers your reverence gave him for the only case of his absence, which manner of acting, as I find in the instructions sent in by Mr. Ware, 1773, from Bishop Challoner was, in England's districts, a matter

of excommunication *ipso facto.* May Almighty God direct us: but a certain firmness is, in my opinion, of the utmost necessity in this affair."

In a subsequent letter, dated April 13, 1786, Father Farmer writes:

"As this may find your reverence at home, I thought myself obliged to give you whatever information I had concerning New York congregation. First, the present trustees (which are deemed not lawfully chosen, and on Easter Monday, according to the law of that state, new trustees are to be chosen, by all congregations,) offered Mr. Nugent, for his yearly salary, three hundred dollars, the Sunday collections included; but he demanded four hundred, upon which they declared to him, if he was not satisfied, he had liberty to depart and welcome. Secondly, The second instant, Mr. Nugent gave out at the altar, that he would give the holy sacrament, in holy week, to those who were prepared. To which, he that wrote to me added: whether with or without permission from superiors, this is our conduct here. By this and my former letters, one sent to Rocky Creek, and the other to Mr. Sewal, I hope you will form a full idea of the dangerous state of that new congregation, and of the ignorance or presumption of him, whom they had placed at the head of it, and I believe you will not think that I spoke too harshly, when answering my friend, that Mr. Nugent had very limited faculties, but that I supposed he would soon have none at all, and was deserving excommunication."

It may serve to illustrate the history, and to show the pernicious tendency of the trustee system, to remark that, at the period of this presumptuous interference of the trustees of the Catholic congregation of New York with the spiritual government of the church, they were not in possession of an edifice of their own in which to perform divine worship, but were under the necessity of hiring a room for the purpose.

Father Whelan, who was the accredited pastor of New York, having been treated so harshly by those for whom he was laboring, appears to have retained the good opinion of the Rev. Mr. Carroll, by whose authority he was appointed at the close of 1786, the first missionary to Kentucky. Of his labors there, and of his character, some interesting sketches are given in the admirable work of Rev. Dr. Spalding.* He spent the latter years of his life in Maryland, where he died in 1809. Some further notice of him will occur in treating of the Catholic church in the west. Although the preceding notices are calculated to produce unfavorable impression of the majority of those who composed the congregation of *two hundred* Catholics in New York, there were, nevertheless, some highly respectable individuals among them, who, to proper sentiments on the subject of church discipline, added love for their faith and a zeal for religion. Among these were two highly respectable merchants, Thomas Stoughton, afterwards Spanish consul, Dominic Lynch, and Don Diego de Gardoqui, minister from Spain to the United States, Sieur St. Jean de Crevecoeur, French consul, &c. &c.

*Sketches of Kentucky, chap. iii.

# POTOWATOMI MISSION, No. II.

IN A SERIES OF LETTERS FROM THE REV. CHRISTIAN HOECKEN, S. J., MISSIONARY AMONG THE POTOWATOMIS, TO THE EDITORS OF THE MAGAZINE.

*Gentlemen:*

I NOW pass to the practices, customs, ceremonies of our Indians, as well civil as religious. Much has been said on this subject, but generally by persons who knew little or nothing of Indian life and character; travellers who passed through their country, but being unacquainted with their language, were unable to gather much information except from mere hearsay. Some things, indeed, they may have witnessed themselves; but a great deal more could not have come under their observation.

The Indian loves freedom and independence, and for this reason it is extremely difficult to control him, or to reduce him under any system of laws. No man, whatever may be his influence, is capable of governing the Indian. Go where you will among the savage tribes of the forest, and you will find this to be the case. I might adduce innumerable instances that would establish the truth of this assertion. These people have indeed been brought under subjection, but not by any human means: nothing but the power of religion has been, or ever will be able to effect this result.

I have no doubt that this ungovernable spirit of independence is the effect of the manner in which they are brought up from infancy. Every kind of liberty and freedom is given to the children; they act as they please, without the slightest rebuke or check from their parents; for this would be considered ill-treatment, and would be construed into a want of esteem and love for their offspring.

They love their children most affectionately, as also their relatives, and they show their esteem and love by presents which they make to them. Even while their children are yet infants, and unable to make use of such gifts, they present to them horses and other property which they possess, and these gifts and presents are so much appreciated by them that they would consider it a theft and robbery to use or dispose of them without the consent of these little infants. Their charity is general and extends to all, without exception; they are ready to divide the little they possess with any poor or destitute person, so much so as often to suffer in consequence of their generosity. Ask assistance from an Indian who has but one piece of bread in the world, and, without any murmuring or complaint, he will give you the half of it. Nay more; whenever you call upon him, he will hand you the best of what he has in his possession.

For this reason, there are no quarrels or strifes among them; perfect harmony reigns in their midst. They have a great respect for each others' feelings, and will never utter any sentiments unless convinced that they agree perfectly with those of their neighbor. Discord and contention take place only when they are under the influence of spirituous liquor; then every one should be on the alert, and carefully observe the manœuvres and proceedings of the intoxicated man; for this is the time of the Indian's revenge, and he will take it if possible. I am inclined to think that this is often their design in indulging their propensity for intoxicating liquors. Many have I seen fall victims to their animosity.

Sometimes the son will put an end to his father's life, the husband will slay his wife, the brother his brother, and the friend his friend.

The Indians are very superstitious, much more so perhaps than any other race of people, which is very natural; for, although convinced of the existence of a Supreme Being, who brought every thing into existence, and of their obligation to respect, honor, and adore him; yet they have a very imperfect idea of the Deity, and ascribe to him things which are altogether ridiculous; hence all their different superstitions. Their understanding obscured, and almost entirely ignorant of the law of nature, they have imagined themselves under the influence of a variety of visible causes which at length they have brought themselves to adore, and to set up as their gods: the sun, moon, stars, principally the morning and evening star, and a great many other deities, as animals of different kinds, even statues of wood and the like. In the course of my ministry, I have committed several of these pretended deities to the flames. In this way did the *band of medicine*, as it is called amongst them, take its origin. Not knowing the proper mode of paying homage to the deity, they frabricated a worship of their own. This band of medicine has always reminded me of the Freemasons, on account of the secrets which exist among the members of the fraternity. They assemble at certain fixed times, when they bring together every kind of drug that may have come to their knowledge. These drugs are then examined and tried, to see what effect they will produce. It must be observed, however, that a large portion of these drugs are poisonous. The experiments are accompanied by a number of ceremonies; for instance, they have tubes by means of which they blow their medicines at one another; when blown at, they pretend to fall down; others make use of whistling, blowing, spitting, yelling, dancing, singing, making grimaces, and practising the most childish and ridiculous nonsense, and finally it always ends in a drunken frolic. Every individual has a bag, which he always carries wherever he goes; this bag is either an otter or beaver skin, or something else, in which every kind of medicine is kept, each one wrapped up in a piece of leather or rag. These men are the Indian physicians, who are generally very much respected and revered, because they are considered men of great power, consequently very much dreaded; for it is thought and firmly believed that they can do every thing they please; of course kill or cure, and make their patients suffer or pine away. They unhesitatingly affirm that these persons have the power of changing themselves into any animal they choose, as a turkey, dog, wolf, bear, and the like. I have heard a number of very sensible Indians say and maintain, that there is no doubt of their being able to do this, and that they have seen it done with their own eyes; nay, that they have met with several actually transformed, and that as soon as they laid their hands upon the individuals they reassumed their natural appearance. This restoration is considered a favor, and requires that the one caught in such an act reveal to him who discovered him all the medicines that he knows and is in possession of, which is done most readily, and the place and time are appointed for meeting and communicating to him this knowledge. For my part, I have not the least doubt that some of these men have communication with the devil.

I never considered the marriages that take place among them as valid, because the essentials of the matrimonial contract are wanting. An Indian will marry a woman to-day, and probably after a few days some other woman. They generally remain together as long as they agree; but upon the first disagreement, they separate and marry again. It is usual for parents to give, or rather to sell, their children to men for horses and other moveable property which they possess. This custom,

however, is at present often superseded by the parties' simply living with one another. Polygamy, of course, is in use among them to a great extent; for they have as many as three, four, and even twenty wives. This is very common in the Indian country, so much so that only a few (I speak of Indians whom I have known) contain themselves within proper bounds. When I once explained to an Indian, who had questioned me upon the subject, the tenets of the Catholic church, and among the rest the rules and laws of matrimony, he remarked: "If this be the case in your church, your church is good and practicable for our girls and boys, but not for our men and women." We may easily infer from this, added to their ignorance, perversity, and general corruption, that they are slaves to the vilest and most beastly gratifications. Yours, &c.

C. Hoecken.

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## ENCYCLICAL LETTER OF POPE PIUS IX,

### TO THE CATHOLIC HIERARCHY THROUGHOUT THE WORLD.

Venerable Brethren,

*Health and Apostolic Benediction.*

WHO, during many years past, were striving together with you, venerable brethren, to fulfil to the best of our power the episcopal charge — that charge so full of labor, so full of solicitude—and to feed that part of the Lord's flock committed to our care in the mountains of Israel, amid the streams and fruitful pastures, have been, in consequence of the death of our illustrious predecessor, Gregory XVI, whose memory, and whose illustrious and glorious deeds, written in letters of gold on the records of the church, posterity will always admire, quite contrary to all our thoughts and expectations, and with considerable alarm and trepidation, by the hidden designs of Divine Providence, raised to the chief pontificate. For indeed if the charge of the apostolic ministry is justly esteemed and ever to be esteemed one of danger and importance, more particularly is it a matter of dread in these most difficult times for the Christian republic.

Hence, fully conscious of our own weakness, and contemplating the most weighty duties of the supreme apostleship, particularly in the present critical state of affairs, we should have wholly given up ourselves to sad sorrowing and tears, had we not placed our hope in God our salvation, who never deserts those hoping in him, and who in order to display the strength of his power, chooses even the weakest for the government of his church, that all may more and more learn that it is God himself who rules and defends his church by his admirable providence.

Our consolation is that we have, as companions and helpers, you, venerable brethren, who, called to share our solicitude, endeavor with every care and earnestness to fulfil your ministry and to fight the good fight.

Hence, when first, though undeservedly, placed in this sublime seat of the prince of the apostles, we received that important charge bestowed in the person of blessed Peter, by the eternal Prince of pastors, of feeding and ruling not only the lambs, namely, the universal Christian people, but also the sheep, that is, the bishops, nothing was more sought for or desired by us than that we might address you all with the deepest feeling of affectionate charity.

Wherefore, scarcely have we, according to the usage and custom of our predeces-

sors, taken possession of the supreme pontificate in our basilica of St. John Lateran, than we address unto you without delay this epistle, in order to inflame your profound piety, so that with even greater alacrity, vigilance, and earnestness, keeping the watches of the night over the flock committed to your care, and with the strength and constancy of bishops fighting against the most hideous enemy of the human race, strenuously, like good soldiers of Jesus Christ, you may "set up a wall for the house of Israel."

None of you, venerable brethren, but must be aware that in this our deplorable age, a fierce and formidable war is waged against every portion of Catholicity by those men who, linked in nefarious companionship, not enduring sound doctrine, and turning their ears from the truth, dig out from darkness every monstrous shape of opinion, and endeavor with all their might to exaggerate and disseminate them amongst the people.

We shudder indeed with horror, and are bitterly affected with sorrow, when we reflect on all the monstrosities of error and the various and multiform arts, snares and machinations of mischief, by which these haters of the truth and of the light, and most skilful artificers of fraud, labor to quench in the minds of all men every aspiration after piety, justice, and honesty; to corrupt morals, to confound all rights human and divine; and to rend asunder, to undermine, nay, if such a thing were ever possible, to overturn from their foundations both the Catholic religion and civil society.

For you know, venerable brethren, that these deadly enemies of the Christian name, miserably hurried on by the blind force of a frantic impiety, rush forward with such a rash daring of thought, that with almost unheard of audacity, "*opening their mouths in blasphemies against God,*"* they blush not openly and publicly to teach that the solemn, sacred mysteries of our religion are fables and mere inventions of men; that the doctrine of the Catholic church is opposed to the good and advantage of human society; they even tremble not to deny even Christ himself and God. And the more easily to delude the people, and particularly to deceive the unwary and hurry the inexperienced along with them into error, they assert that to themselves alone are known the ways of prosperity, and arrogate without hesitation to themselves the title of philosophers; as though philosophy, whose whole scope is the investigation of nature's truth, should reject that which God, the merciful Author of all nature, had with singular beneficence and mercy deigned to manifest to men in order that they might attain true safety and happiness.

Hence, with a preposterous and most fallacious species of arguing, they cease not to appeal to human reason, and to extol it at the expense of Christ's most holy faith, audaciously setting forth that it is opposed to human reason: than which conduct nothing certainly more insane, nothing more impious, nothing in fine more repugnant to reason itself, can be fashioned or thought of. For although faith is above reason, no real disagreement however, no hostility between them can ever be discovered, since they both flow from one and the same fountain of immutable and eternal truth,—the Most Excellent and Mighty God,—and so render assistance to each other, that right reason demonstrates, protects and defends the truth of faith; whilst faith frees reason from all errors, and wonderfully enlightens, confirms and perfects it by the knowledge of divine things.

Nor is the fallacy, venerable brethren, less of those enemies of divine revelation, who extolling with loud-sounding praises the progress or march of human things, would with clearly rash and sacrilegious daring thrust it into the Catholic religion, as if that religion were not the work of God but of man, or some philosophical discovery that could be perfected by human means. On men thus miserably mad the

* Apocalyp. xiii, 6.

reproach of Tertullian to the philosophers of his day falls with peculiar fittingness: "*that they* (the philosophers) *had published a Stoic, a Platonic, and a Dialectic Christianity.*"* And certainly, since our most holy religion was not invented by man, but most mercifully revealed by God to man, every one must without difficulty see that religion, in fact, must derive all its force from the authority of the same God speaking, and cannot be derived from or ever perfected by human reason. It behooves human reason, indeed, diligently to inquire into the fact of divine revelation, that it may be clear that God has spoken, and that to *Him*, according to the very wise teaching of the apostle, he may render "*a reasonable obedience.*" †

For who is ignorant, who can be ignorant, that implicit faith is to be given to God when he speaks, and that nothing can be more consistent with right reason than a firm consent and adhesion to those things which shall be proved to have been revealed by a God who can neither deceive nor be deceived!

But how numerous, how wonderful, how splendid are the arguments by which human reason should most lucidly be convinced that the religion of Christ is divine, and "*that every principle of our dogmas has taken its root from the Lord of the heavens on high;*" ‡ and, moreover, that nothing more certain, more secure, more holy, or which is founded on firmer principles—exists: to wit, this faith, the instructress of life, the expeller of all vices, the fruitful parent and nurse of all virtues—confirmed by the birth, life, death, resurrection, wisdom, wonders, and prophecies of Christ Jesus, her author and finisher; radiant on every side with the light of heavenly doctrine, and laden with the treasures of heavenly riches; illustrious and distinctively marked by the predictions of so many prophets, the splendor of so many miracles, the constancy of so many martyrs, the glory of so many saints; proclaiming the saving laws of Christ, gaining day by day more strength from the most cruel persecution themselves; hath, the cross her only banner, journeyed by land and sea the whole earth; having beaten down the falsehood of idolatry, scattered the darkness of error, triumphed over enemies of every kind, she has enlightened all people, all nations, however savagely barbarous, however diversified by disposition, manners, laws, and institutions, with the light of divine knowledge, and—announcing peace and good tidings—has brought them under the most sweet yoke of Christ; all which shine forth on every side with such a splendor of wisdom and power that every mind and thought may easily understand that the Christian faith is the work of God. Therefore human reason, from these most splendid and equally solid arguments, clearly and distinctly recognising that God is the author of this same faith, can go no farther, but throwing utterly aside every doubt and difficulty, is bound to yield every obedience to faith, knowing with certainty that whatever faith proposes to men to be believed and done, was delivered by God himself.

Hence, too, plainly appears in what error they continue, who, abusing their reasoning powers, and esteeming the words of God as a human production, dare rashly to interpret it, when God himself has appointed a living authority to teach the true and legitimate sense of his heavenly revelation, to establish it, to settle all controversies on matters of faith and morals with an infallible decision, so that the faithful may not be carried about by every wind of the wickedness of men to the circumventing of error. Which living and *infallible* authority exists only in that church which, built by Christ our Lord on Peter, the head, the chief and pastor of the whole church, whose faith he promised should never fail—has ever her legitimate pontiffs deducing their

* Tertull. de Praescript. cap. viii.
† Ad Rom. xiii, 1.
‡ S. Joan. Chrysost. Homil. I, in Isai.

origin without intermission from Peter himself, placed in his chair—heirs and possessors of the same doctrine, dignity, honor and power. And since "*where Peter is, there is the church,*"* and Peter speaks by the Roman pontiff,† and ever lives and exercises judgment in his successors,‡ and gives forth the truth of faith to those seeking it, therefore§ the divine words are clearly to be received in that sense which this Roman chair of blessed Peter, the mother and mistress of all churches,‖ hath always preserved whole and inviolate, and has ever taught to the faithful, showing to all the path of safety and the doctrine of uncorrupted truth. For this is the chief of churches, from which the unity of the priesthood hath arisen.¶ This is the centre and metropolis of piety, wherein is the entire and perfect solidity of the Christian religion;** in which the primacy of the apostolic chair hath ever flourished;†† to which, on account of its pre-eminent dignity, it is necessary that all churches—that is to say, the faithful—wheresoever found, should repair;‡‡ with which whosoever gathereth not, scattereth.§§ We, therefore, who, by the inscrutable judgment of God, have been seated in this chair of truth, appeal with earnestness in the Lord to your eminent piety, venerable brethren, that with all solicitude and zeal you may assiduously exert yourselves to admonish and exhort the faithful committed to your care, to the end that firmly adhering to these principles they may never suffer themselves to be deceived or led away into error by those men who, having become abominable by their pursuits, under the pretence of human "progress," labor to undermine faith, impiously to subject faith to reason, and to overthrow the revealed word of God; who hesitate not to offer the highest insult and outrage to God himself who hath deigned his holy religion most graciously to provide for the good of men here and their salvation hereafter.

You are already well acquainted, venerable brethren, with other monsters of error, and the frauds with which the children of the present age strive bitterly to beset the Catholic religion and the divine authority of the church; to oppose its laws, and to trample on the rights of the sacred as well as of the civil power. To this point tend those guilty conspiracies against this Roman chair of the blessed Peter, on which Christ laid the irremoveable foundations of his church. To this point tend the operations of those secret societies, emerging from their native darkness for the ruin and devastation of the common weal, as well sacred as social, who have been again and again condemned with anathema by the Roman pontiffs, our predecessors, in their apostolic letters,* which we, in the plenitude of our apostolic power, confirm, and command to be most strictly observed. This, also, is the tendency and design of those insidious Bible societies, which, renewing the crafts of the ancient heretics, cease not to obtrude upon all kinds of men, even the least instructed, gratuitously and at immense expense, copies in vast numbers of the books of the sacred Scriptures translated against the holiest rules of the church into various vulgar tongues, and very often with the most perverse and erroneous interpretations, to the end that divine tradition, the doctrine of the fathers, and the authority of the Catholic church being rejected, every man may interpret the revelations of the Almighty according to his own private judgment, and perverting their sense, fall into the most dangerous errors. Which societies, emulous of his predecessor, Gregory XVI, of

* S. Ambros. in Psal. 40.
† Concil. Chalced. Act. 2.
‡ Synod. Ephes. Act. 3.
§ S. Petr. Chrysol. Epist. ad Eutich.
‖ Concil. Trid. Sess. VII, de Baptist.
¶ S. Cyprian. Epist. 55, ad Cornel, Pontif.
** Litter. Synod. Joann. Constantinop. ad Hormisd. Pontif. et Sozom. Histor. Lib. 3, cap. 8.
†† S. August. Epist. 162.
‡‡ S. Irenæus, Lib. 3, contra haereses, cap. 3.
§§ S. Hieronym. Epist. ad Damas. Pontif.

* Clemens. XII, Const. In eminenti, Bened. XIV, Constit. Providas, Pius VII, Ecclesiam a Jesu Christo, Leo XII, Const. Quo graviora.

blessed memory, to whose place we have been permitted to succeed without his merits, reproved by his apostolic letter,* and we desire equally to condemn. Still, to the same point tends that horrible system, extremely repugnant even to the light of natural reason, of indifference to every kind of religion, by which these impostors, abolishing all distinction between truth and falsehood, between honesty and baseness, pretend to secure eternal salvation to men of any form of worship whatsoever, as if it were possible that there should be any participation of justice with iniquity, any association of light with darkness, any agreement between Christ and Belial. To this point tends that infamous conspiracy against the sacred celibacy of the clergy, which, Oh! shame, has been encouraged even by some ecclesiastics, who, miserably forgetful of their proper dignity, have suffered themselves to be overcome and drawn aside by the seductions and the blandishments of illicit pleasure. To this point tends that perverse theory of education, especially in philosophy, which in a most pitiable manner deceives and corrupts ingenuous youth, and commends to it the gall of the dragon in the chalice of Babylon. To this point tends the shameful doctrine, so especially adverse to natural right, of what is called *Communism;* a doctrine which if once admitted, the rights of all men, their property, their privileges, nay, the social system itself, even from its foundation, would be overthrown. Again, to this same point tend the darkly hidden snares of those who with the outside of the sheep, but ravening wolves within, under the false and fraudulent pretence of a purer piety, of severer virtue, and with an appearance of humility enter in, mildly take, softly bind, secretly slay and deter men from the observance of any religious worship, and kill and tear to pieces the sheep of the Lord.

* Gregor. XVI. In Litteris Encyclicis ad omnes Episcopos, quarum initium, Inter praecipuas machinationes.

Lastly, to this point tends, omitting other things which are well observed by and fully known to you, that most foul plague of books and pamphlets, flying every where, and inculcating sin, which books, being ably written and full of fallacies and artfulness, are spread abroad throughout all parts, among Christian people, at enormous expense, and everywhere disseminate pestiferous doctrines, depraving the minds and souls, especially of the incautious, and working the greatest possible injuries to religion.

From this overflow of errors and the unbridled license of thinking, speaking, and writing, public morals are deteriorated, the most holy religion of Christ despised, the majesty of the divine worship scorned, the power of this apostolic see is thwarted, the authority of the church opposed and reduced to a vile servitude, the rights of bishops trampled under foot, the sanctity of marriage violated, the influence of all power melted away, and with so many other evils to the Christian commonwealth, as well as to the civil state, that we are compelled, venerable brethren, to weep over them, and mingle our tears with yours.

Therefore, in such vicissitudes of religious affairs, and in such critical periods, we being earnestly solicitous for the safety of the whole flock of the Lord divinely committed to our care, shall certainly not leave untried or unattempted any duty of our apostolic ministry, by which, with all our strength, we may seek counsel for the good of the whole Christian family. But at the same time we, earnestly in the Lord, appeal to your eminent piety and prudence, venerable brethren, that with help from heaven you may with us boldly defend the cause of God and of his holy church as becomes the place you hold and the dignity with which you are invested.

That it becomes you to fight valiantly, you will understand, as you are not ignorant with how many and how great wounds the stainless spouse of Christ is pierced,

and with how fierce an assault of bitter enemies she is beset. You know especially to defend and preserve the Catholic faith with episcopal strength and firmness, and to watch with unceasing care that the flock committed to you may be retained in that faith firmly and immoveably, which unless one preserves whole and uncorrupted, without doubt he shall perish eternally. In order, therefore, to preserve and protect this faith by the discharge of your pastoral duties, apply yourselves diligently and without ceasing to instruct in it all men, to confirm those who waver, to convince those who gainsay it, to strengthen the weak in faith, never overlooking or enduring anything which may appear even in the slightest degree to violate the purity of the faith. With no less energy of mind should you encourage in all things union with this Catholic church, beyond which there is no salvation, and obedience towards this chair of St. Peter, whereon the whole superstructure of our holy religion rests, as on a secure foundation.

And with equal constancy watch over the keeping of the most holy laws of the church, by which indeed virtue, religion, and piety do best increase and flourish.

And "as it is great piety to lay bare the lurking places of the wicked, and in them to overcome the devil himself, whom they serve,"* we entreat and admonish you that with diligence and labor you expose to the faithful the multiform snares, deceptions, errors, frauds, and machinations of evil men, and that you diligently turn them away from pestiferous books, and strenuously exhort them that flying away as from the face of a serpent, from the sects and the associations of the impious, they may most carefully avoid all things that are hurtful to the integrity of faith, religion, and morals. For this purpose let it never happen that you desist from preaching the Gospel, for by that means the Christian people becoming daily more instructed in the precepts of the most holy Christian law, may increase in the knowledge of God, avoid evil and do good, and walk in the way of the Lord.

And as you know that your ministry is the ministry of Christ, who declared himself meek and humble of heart, and who came to call not the just, but sinners, leaving to us an example that we might follow in his footsteps, do not fail in the spirit of lenity and meekness, with fatherly admonition and advice, to correct, reprove, entreat, or rebuke in all gentleness with patience and doctrine those whom you find breaking the commandments of the Lord, and straying from the paths of truth and justice; as benevolence is often more efficacious in correction than authority, entreaty more than menace, and charity more than power.*

This also, venerable brothers, strive with all your energies to accomplish, that the faithful may cultivate charity, seek peace, zealously perform the duties of charity and peace, so that all dissensions, enmities, strife, and envyings being destroyed, all may delight in mutual charity, and being perfectly of one mind and one feeling, they may feel and speak, and know the same things in Christ Jesus our Lord.

Apply yourselves to inculcate on the Christian people the due obedience and subjection towards princes and powers, teaching according to the admonition of the apostle,† that there is no power except it be of God, and that to resist power of God's ordination is to draw down condemnation on themselves, and therefore the precept to obey the powers that be can never now, by any individual, be violated without crime, unless, indeed, the thing commanded be opposed to the laws of God and the church.

Now, as there is nothing which more incites others to piety and constantly disposes to the worship of God than the life and example of those who dedicate them-

* S. Leo Serm. VIII, cap. 4.
† Ex Symbolo Quicumque.

* Concil. Triden. Sess. XIII, Cap. I, de Reformat. † Ad Roman. xiii, 1, 2.

selves to the divine ministry,* and as the priests are, so does it often happen the people are also—you will, in your singular wisdom, perceive, venerable brothers, that it will behoove you to use great care and zeal, that in the clergy a gravity of manners, integrity of life, holiness and learning may shine out, and ecclesiastical discipline be strictly preserved, as prescribed by the canons of the church, and where it has lapsed may be restored to its pristine splendor.

Therefore, as you very well know, it becomes you to be wary, that, according to the precept of the apostle, you may not hastily or lightly impose hands on any one, and that you initiate into holy orders, or admit to the administration of the sacred mysteries those only who, strictly and carefully examined and proved, appear adorned with all virtues, and, regarded with approval by the wise, may become to your diocesses both of use and ornament, and who, declining all things which are forbidden to the clergy, and lending themselves to reading, exhortation, and teaching, may be an example to the faithful in word, deed, in charity, faith, and chastity;† may win reverence from all men, and help to form the people's minds, and inflame and excite to the love of the Christian religion. For "it is better," as Benedict XIV, our predecessor, of blessed memory, said, "to have fewer ministers, but those honest, suitable, and useful, than a larger number of men who, for the edification of the body of Christ, which is the church, might be of no avail."

You are not ignorant that you ought, with even greater care to inquire concerning the morals and the science of those to whom is committed the direction of souls that they, as faithful dispensers of the treasures of God's grace, may continually apply themselves to support and assist the people confided to them, by the administration of the sacraments, the preaching of the divine word, and the example of good works, instilling into them the precepts of the Gospel, and leading them into the paths of salvation.

* Concil. Trid. Sess. XXII, Cap. 4, de Reform. † Ad Timoth. 4, 12.

You know that the clergy being ignorant or negligent of their duties, the morals of the people also instantly fall away, Christian discipline is relaxed, the practice of religion abused, and all the vices easily glide into the church. Lest the word of God which, "full of life and power, and sharper than a two-edged sword,"† was established for the salvation of souls, should become unfruitful through the ministers, cease not, venerable brothers, to demand of the preachers of the divine word, that being themselves deeply penetrated with that same divine word, that well considering in their own souls the gravity of their office, they may exercise their evangelic ministry, not in the persuasive words of human wisdom, not with the parade and vanity of ambitious eloquence, but with the assistance of the spirit and virtue from on high. That rightly treating the word of truth, and preaching not their ownselves, but Christ crucified, they may announce to the people in clear and intelligible language, yet in a style full of dignity, the dogmas and precepts of our holy religion, according to the Catholic church and the fathers, so that by detailed explanations of individual duties all may be turned from crime and won to piety, and thus the faithful, fed and nourished by the word of God, may abstain from all vices, practise all virtues, escape eternal punishment, and attain to heavenly glory.

In your episcopal solicitude assiduously warn all ecclesiastics, and exhort them to consider seriously the ministry which they have received from God, so that they exactly fulfil its obligations, that they may have at heart supremely the glories of God's house, that they give themselves up unceasingly to prayer, and the recitation of the canonical hours con-

* Bened. XIV, in Epist. Encycl. ad omnes Episcopos, cujus initium, Ubi primum.

† Ad Hebr. 4, v. 12.

formably to the precept of the church, with a view to obtain divine assistance for the accomplishment of their important duties of appeasing God and rendering him propitious to the Christian people.

As you are not ignorant, venerable brothers, that the education of clerks is the only means of procuring good ministers for the church, and that it exercises great influence throughout the whole course of life, continue to use all your efforts that young clerks may be formed, even from their tender years, to piety and solid virtue, to a knowledge of letters, to the study of the sciences, and, above all, of sacred science. Having nothing so much at heart as to establish seminaries for clerks according to the precepts of the fathers of Trent,* where they do not exist; to increase and enlarge, if need be, those that are; to give them excellent superiors and masters, and to watch over them incessantly till young clerks be educated in the fear of the Lord, in the love of ecclesiastical discipline, may be therein formed to the knowledge of the sacred sciences, according to the Catholic doctrine, and without any fear of error, taught the traditions of the church, and the writings of the holy fathers; instructed in ceremonies and sacred rites, you may add to them kind, skilful, and courageous workmen, who, animated with the ecclesiastical spirit, and formed by fitting studies, may, in time, cultivate the field of the Lord, and diligently fight his battles.

Moreover, understanding as you do that nothing tends more to support and preserve the dignity and holiness of the priesthood than the pious institution of spiritual exercises, encourage with all your influence this salutary work; cease not to exhort all those who have been called to the heritage of the Lord to withdraw themselves into some place proper for these exercises, so that being freed from the distraction of external affairs, and exclusively devoted to meditation on internal and divine truths, they may purify themselves from the stains contracted amid the dust of the world, steep themselves in the ecclesiastical spirit, lay aside the old man and his works, and clothe themselves with the new man, created in holiness and justice. If we have spoken at length on the subject of the education and discipline of the clergy, regret it not, for you know that there is a multitude of men, who, disgusted with the variety, inconstancy, and multiplicity of errors, feel the necessity of embracing our holy religion, and, with the blessing of God, they will decide the more easily on embracing the precepts and practices of this religion when they see that its clergy are distinguished from other men by the piety and purity of their life, the repute of their wisdom, and the example set by them of all the virtues.

Finally, most dear brethren, we have the consoling conviction that, inflamed as you are with an ardent charity towards God and man, and with great love of the church, enriched with all but angelic virtues, gifted with episcopal courage and prudence, all animated with one holy desire, walking in the footsteps of, and imitating, as becomes bishops, him whose ambassadors you are, Jesus Christ, the model of all pastors, become, through your union, the form and rule of the flock, enlightening with the rays of your holiness the clergy and the faithful, having bowels of mercy, compassionating the lot of those who wander in the darkness of ignorance and error; we have, we say, the consoling conviction that you are disposed, after the example of the shepherd in the Gospel, to go eagerly in search of the sheep which is lost, to bear it with fatherly tenderness upon your shoulders, to bring it back to the flock; and that you will spare neither care, nor counsel, nor labor, to fulfil religiously the duties of the pastoral charge, to put in safety from the rage, the attacks, and ambuscades of ravishing wolves the sheep that were bought with the blood of Jesus Christ,

* Concil. Trid. Sess. XXIII, Cap. 18 de Reform.

confided to your care, and who are all very dear to us; to turn them from the poisons of error, to lead them into rich pastures, and bring them by your care, your exertions and example, to the gates of eternal salvation.

Advance with all your power, venerable brothers, the glory of God and of the church, and by your activity, zeal, vigilance, and harmony, endeavor that all errors being dissipated, and vices rooted out, faith, religion, piety, and virtue, may increase from day to day in all places, and that all the faithful renouncing the works of darkness, conduct themselves in a manner worthy of children of light, seeking in all things the good pleasure of God, and laboring to do all kinds of good works. In the midst of so many grave embarrassments, difficulties, and inseparable dangers, above all, at this present time of your episcopal charge, be not beaten down with fear, but seek strength in the Lord, and confiding in the power of his grace, think that from the height of heaven he has fixed his eyes on those that struggle for the glory of his name, that he applauds those who venture nobly, that he aids those who fight, and crowns those who conquer.*

As we love you all very dearly in the bowels of Jesus Christ, and desire nothing so much as to help you with our love, our counsels, and our power, and to labor with you for the glory of God, the defence and propagation of the Catholic faith, and the salvation of those souls for whom we are ready to sacrifice, if necessary, our own life, come then, we conjure you, venerable brethren, come with open hearts and entire confidence to this see of the blessed prince of the apostles, the centre of Catholic unity and fount of episcopacy, whence the episcopate itself and all authority of that name was drawn, come to us whenever you think that you have need of the help or protection of our authority, and that of this holy see.

* S. Cyprian. Epist. 77, ad Nemesianum et ceteros martyres.

We confidently hope that our dear sons in Jesus Christ, the princes, recollecting in their wisdom and piety that the regal power was given them not only for the government of the world, but especially for the defence of the church,* and that we maintain at one and the same time the cause of the church, that of their kingdoms and of their salvation, by which they enjoy in peace their authority over their provinces,† that they will favor by their support and authority the vows and desires that we form in common, and that they will defend the liberty and prosperity of the church, in order that the right hand of Christ may defend their empires.

To obtain the happy accomplishment of these wishes, let us go with confidence, venerable brothers, to the throne of grace, and all penetrated with a deep feeling of humility, address unceasingly to the Father of mercies and God of all consolation the most urgent prayers, that by the merits of his only Son he may deign to spread over our weakness the abundance of his heavenly gifts, that he will overthrow our enemies by his powerful virtue, that he will make the faith flourish every where with truth and piety, devotion and peace, and that, dissipating all errors and all oppositions, the church may enjoy her much desired liberty, and that there will be but one flock and one Shepherd.

And that the most merciful God may more readily hear our prayers and grant our desires, let us have recourse to the intercession of the most holy mother of God, the immaculate Virgin Mary, our most sweet mother, our mediatrix, our advocate, our firmest hope, the source of our confidence, and whose protection is most powerful and most efficacious with God. Let us invoke also the prince of the apostles to whom Christ gave the keys of the kingdom of heaven, whom he chose for

* S. Leo Epist. 156 al. 125, ad Leonem Augustum.

† Idem, Epist. 43, al. 36, ad Theodosium Augustum.

‡ Idem ibid.

the foundation-stone of his church, against which the gates of hell shall never prevail, and his co-apostle Paul, and all the saints of heaven, who already crowned, possess the palm, that they may obtain for all Christian people the treasures of divine mercy.

Finally, as the presage of these heavenly gifts, and in testimony of our great love towards you, receive the apostolic benediction, which we give from the bottom of our heart, to you our venerable brothers, to all the ecclesiastics, and all the faithful laity confided to your charge.

Given at Rome, at the church of St. Mary the Greater, on the 9th day of November, in the year 1846, in the first year of our pontificate.

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## CELEBRATED PAINTERS.

Compiled for the U. S. C. Magazine.

### No. I.—ORIGIN AND PROGRESS OF THE PICTORIAL ART.

MAN has received from his Creator a remarkable inclination to imitate. In the variety of forms and colors he finds an inexhaustible source of pleasure, and hence painting has been resorted to by the most barbarous as well as the most civilized nations, for embellishing their habitations and adorning their places of religious worship. It has often been asked, by what people was the art of painting invented; we believe that in its incipient state, it is found among all nations. Painting dates from an earlier period than writing, and was first used for recording the facts of history worthy of being transmitted to posterity. In its infancy, the art consisted simply in an outline; the projection and coloring of objects were not attempted. Colors were introduced a considerable time afterwards for the purpose of exhibiting objects in their natural appearance: but this improvement amounted to nothing more than what is now understood by the coloring of maps. Such was the state of the art among many ancient people, the Egyptians, Hindoos and Chinese. It was observed by other nations, that objects presented a certain relief to the eye; and this led to the invention of light and shade. The Greeks discovered this branch of the art even before that of coloring, and they made monochrome paintings, representing the projection of objects, before they attempted a variety in the coloring.

We infer from the testimony of Plato that the art of painting was very ancient among the Egyptians, but remained stationary. The Persians were also acquainted with it, but after the conquest of Egypt, they employed artists of that country, who possessed greater skill than themselves. The ancient inhabitants of Etruria, now Tuscany, were the first that made the study of nature the basis of the fine arts. According to Pliny they were perfect in the art of painting before the foundation of Rome, and the same historian tells us that, in his time, the paintings of Cœrea, a town of Etruria, were still much admired. It is probable that the artists who decorated the towns of Latium, were Etruscans. Those who painted a Helen and Atalantis at Lanuvium in fresco, which excited the admira-

tion of spectators, must have been from that country. We have no doubt that Ludius Helotas, who, before the foundation of Rome, painted the cupola of the temple of Juno, at Ardea, was also from Etruria.

Among the Greeks, painting in several colors was known at the time of the siege of Troy. Its inventors were Cleanthus and Ardices of Corinth, and Telephanes of Sicyone, with whom the history of painting among the Greeks properly begins. They had been preceded by Higgionontes, Dinias, and Charmas, whose works were very imperfect, as they used but one color. After them came Eumaris, who improved the art by employing two colors; one for representing the human body, the other for drapery. His pupil, Cimon, a native of Cleona, left his predecessors far behind him. He discovered the method of foreshortening, and of grouping figures in the picture. Before his time, they were always painted in a row, in an erect posture, and turned toward the spectator.

About seven hundred years before the Christian era, appeared Bularchus, who painted the famous battle of the Magnesians. His talents must have been remarkable at that period, as we learn from Pliny that Candaulus, king of Lydia, gave him the weight of his painting in gold. Panænus, brother of the celebrated sculptor Phidias, painted the battle of Marathon, four hundred and fifty years before the Christian era. He was one of the ornaments of the glorious age of Pericles.

Polygnotus of Thasos, his cotemporary, made a considerable advance in the art. He endeavored to imitate nature and to throw into his portraits the different shades of colors. The most esteemed among his pieces, were the re-embarcation of the Greeks after the taking of Troy, and the descent of Ulysses to the infernal regions. Polygnotus also improved the method of painting in wax. One of his pieces, in this style, was preserved for nine hundred years, when it was lost at Constantinople, in the fifth century; and the retention of its original freshness, during so long a period, may well render it doubtful whether the present method of painting in oil can be considered superior to it.

In the year 408, B. C., Apollodorus of Athens, one of the greatest painters of Greece, immortalized himself by the improvements which he introduced in drawing, coloring and foreshortening. Zeuxis of Heraclea, his disciple, continued these improvements and brought them to greater perfection. He had many illustrious rivals, among whom we may mention Timanthes, Androcydes, Eupompus and Parrhasius. The last mentioned became his competitor for the prize, offered to the artist who would make the best representation of nature. Zeuxis painted a child holding a basket of flowers and fruit, and it is said that as soon as the painting was exhibited, birds came to pick at them. Overjoyed at this circumstance, he called upon his rival to produce his performance, Parrhasius immediately brought out his painting, which had the appearance of being covered by a curtain. "Take away that curtain," said Zeuxis, "and let us see your master-piece." But the curtain was the painting itself, and was so well executed that Zeuxis acknowledged himself vanquished, and he remarked: "I could only deceive birds: but Parrhasius has deceived even Zeuxis himself." Parrhasius, however, was himself surpassed by Timanthes of Sicyone, when contending for the prize at Samos. All historians have spoken of the works of Timanthes in the highest terms. His particular talent was that of invention. He flourished under Philip, the father of Alexander. His contemporary, Eupompus, another celebrated master, caused a new division of the schools, which before him consisted of the Grecian and the Asiatic. After his time the Greek school was divided into those of Athens and Sicyone. Pamphilus and his disciple Apelles shed a new lustre upon the school of Sicyone, which seems to have lasted longer than any other.

Pamphilus was of Amphipolis in Macedonia, and was distinguished among the painters of ancient times, for a thorough knowledge of literature and the exact sciences, which enabled him to give to his compositions a more noble and graceful appearance. His pupils, whom he trained during ten years, paid him each about one thousand dollars.

Aristides of Thebes, must have lived at the same period. He was celebrated for the remarkable expression of his figures, and for his skill in depicting the affections and emotions of the soul. He once painted a man in a suppliant posture, and so natural was the expression that a voice was the only thing wanting to make it a living thing. One of his paintings contained one hundred figures, for each one of which he was paid nearly two hundred dollars.

Apelles is known as the most celebrated painter of antiquity. He was born at Ephesus, in the year 332, before Christ. Gracefulness was the distinctive characteristic of his style. Pliny informs us that this great artist used only four colors, which he skilfully blended by means of a varnish which he had invented, and the secret of which was lost at his death. The more effectually to improve himself in his art, he exhibited his productions in public, taking care to conceal himself behind the canvass, in order to notice the remarks of critics. One day a shoemaker having observed that there was a defect in the sandal of a figure which he had painted, the artist corrected the fault the same day. But the cobler, elated with the idea of having made such a correction, undertook to criticise other parts of the painting, when Apelles stopped him short, observing, that "the cobler should never go beyond his last."

Alexander the great had formed so exalted an opinion of Apelles' talents, that he would never consent to have his portrait drawn by any other artist. This portrait was placed in the temple of Diana at Ephesus. Apelles painted also the same prince mounted on his celebrated steed Bucephalus. To become acquainted with all the improvements of his art, he visited other countries, and travelled through Rhodes, Macedonia and Egypt. His last production was a representation of Calumny, which he undertook to avenge himself of his enemies. He died shortly after its completion. Pliny states that the palace of the Roman emperors contained several paintings of this great master; the most esteemed, represented King Antigonus on horseback, and Diana surrounded by a chorus of vestals in the act of offering sacrifice.

Protogenes of Cauna, a town subject to the Rhodians, was the rival of Apelles in talent. Desirous of excelling in his profession, he applied himself with the utmost assiduity, and devoted a long time to the execution of his pieces. It is said that he labored seven years at his famous painting of Ialyssus the hunter, and Rhodos the nymph. This was considered his best work, and was preserved at Rome in the temple of Peace. Protogenes was very poor, and lived very abstemiously. Whilst engaged in painting his Ialyssus, he used nothing but vegetables steeped in water, avoiding flesh-meat lest it should obscure the mind and cloud his imagination. Apelles and he were united in the closest friendship, and entertained a high regard for the talents of each other.

During the brilliant reign of Alexander, the art of painting attained its highest excellence; soon after it began to decline in consequence of the political troubles which ensued. They who, immediately prior to the Christian era, sustained the honor of the pictorial art, were Asclipiodorus, a contemporary of Apelles, who admired the exact proportions of his figures; Nicomachus, whose easy style of painting is compared by Plutarch to the method of Homer in writing poetry; Pausias of Sicyone, who confined himself to paintings of a small size; Nealces, who lived in the time of Aratus, the chief of the Achean confederacy; Euphranor of

Corinth, who flourished one hundred and seventy-six years before our era, and who is ranked by Quintilian among the greatest painters of ancient times; lastly, Nicias and Timomachus of Byzantium, contemporary of Cæsar. When Greece was subdued by the Romans its taste for the fine arts vanished with its liberties, and painting degenerated, until at length it ceased to be cultivated with success.

The Etruscans, as we have seen, were acquainted with the art from a very remote period, but it does not appear that the Romans applied themselves to the fine arts, or that they held them in much esteem as far back as the beginning of the republic, although Pliny has asserted the contrary. It is true that a nobleman of the name of Fabius exercised the art of painting about three hundred years before our era, and for this reason was surnamed Pictor, which appellation his family retained; but his example is a solitary one, and a century and a half elapsed before he had a successor in the same profession. The name of the latter was Pacuvius, a tragic poet, who painted the temple of Hercules. After him, Turpilius, a Roman knight, was the first nobleman who used the pencil. He executed several fine pieces at Verona. Pliny observes that he painted with the left hand. A short time before the reign of Augustus, Arellius acquired great fame at Rome by his talents, and during it Abarcus Ludius became celebrated as a landscape painter. He was the first artist that attempted to decorate the walls of villas by the representation of forests, mountains and rivers, which he enlivened by groups of fishermen, hunters, and peasants working at their vintage. A nobleman named Amulius, a skilful artist, was employed by Nero for executing the paintings of his gilded mansion; but they were all destroyed by the conflagration which consumed the building itself. Cornelius Pinus painted several subjects in the temple of honor and virtue built by Vespasian. Accius Priscus also exercised his talent in the same edifice.

The removal of the seat of empire from Rome to Byzantium by Constantine, arrested the further progress of the fine arts among the Romans, and a succession of events contributed to the destruction of the master pieces which had been left by former artists. The irruption of barbarians in the fifth, and the fury of the Iconoclasts, or image-breakers, in the seventh century, caused the disappearance of all paintings of merit; so that when the inmates of the cloister attempted to continue the exercise of the noble profession, they found no models to copy; hence their compositions were very defective. Yet they preserved and fostered a taste for the fine arts, until the 13th century, when the Genoese, the Venitians, and the Pisans, having frequent intercourse with the Greeks, introduced into Italy artists of the latter nation. They were employed in adorning palaces, and their work was rather a mosaic than a picture or a representation of figures. Such was the origin of those celebrated schools of painting, which were subsequently formed, and have acquired immortal renown. Towards the middle of the fifteenth century, after the taking of Constantinople by Mahomet II, painting received a new impulse in Europe from the Byzantine artists, who had to flee from a country where the only power was that of the sword. They took refuge in Germany and Italy, and taught their art to the people of those countries. The generous protection afforded them by the Medici, the Sforces, the D'Estes, the Maximilians, the Charles V, and the Francis I, soon caused a numerous band of disciples to spring up around them whose immortal efforts will ever be the admiration of the world. Biographical sketches of these illustrious masters, and of their distinguished disciples, will form the subject of several articles in future numbers of this Magazine. P.

# INTELLIGENCE.

## DOMESTIC INTELLIGENCE.

ARCHDIOCESS OF BALTIMORE.

*Regulations for the ensuing Lent in this Diocess.*

1. All the faithful who have completed their twenty-first year are, unless legitimately dispensed, bound to observe the Fast of Lent.

2. They are to make only one meal a day, excepting Sundays.

3. The meal allowed on fast-days is not to be taken till about noon.

4. At that meal, if on any day permission should be granted for eating flesh, both flesh and fish are not to be used at the same time.

5. A small refreshment, commonly called *collation*, is allowed in the evening; no general rule as to the quantity of food permitted at this time is or can be made. But the practice of the most regular Christians is, never to let it exceed the fourth part of an ordinary meal.

6. The quality of food allowed at a collation is, in this diocess, bread, butter, cheese, all kinds of fruit, salads, vegetables, and fish, though not warm, but fish previously prepared and grown cold. Milk and eggs are prohibited.

7. General usage has made it lawful to drink in the morning some warm liquid; as tea, coffee, or thin chocolate, made with water, to which a few drops of milk may be added, serving rather to color the liquids, than to make them substantial food.

8. Necessity and custom have authorized the use of hog's lard, instead of butter, in preparing fish, vegetables, &c. &c. &c.

9. The following persons are exempted from the obligation of fasting: young persons under twenty-one years of age, the sick, pregnant women, or giving suck to infants, those who are obliged to hard labor, all who through weakness cannot fast without great prejudice to their health.

10. By dispensation, the use of flesh-meat will be allowed at any time on Sundays, and once a day only on Mondays, Tuesdays, and Thursdays, with the exception of the first four days, and all Holy Week, including Palm Sunday. SAMUEL, *Archb'p of Baltimore.*

Given at Baltimore on the Feast of St. Ignatius.

*Religious Profession.*—On the 29th of January, Sister Mary Stanislaus (Billups), and Sister Mary Loretto (Davis), were admitted to the solemn vows of religion, at the Convent of the Visitation, Baltimore. The Most Rev. Archbishop presided on the occasion.

*Reception.*—On the 5th of February, Miss Ann McLean, of Alexandria (Sister Mary Joseph), Miss Ellen Cavanaugh, of Georgetown (Sister M. Philomena), Miss Ann H. Scott, of Washington city (Sister M. Teresa), Miss Mary Honey, of Philadelphia (Sister M. Patricia), received the white veil, in the Convent of the Visitation, Georgetown, D. C., at the hands of the Most Rev. Archb'p.

*Young Catholics' Friend Society.*—At a meeting of the Young Catholics' Friend Society, held on the 7th of February, T. P. Scott, Esq. and Lieut. Thomas J. Curd, were elected honorary members; and M. Stillinger, Joseph O'Donnel, Joseph Sanders, James Stewart, Francis X. Kelly, Jno. J. Kelly, Jno. Wilcox Jenkins, George Sesselberger, William F. McAvoy, Robert Hickley and Daniel McWilliams, active members.

DIOCESS OF VINCENNES.—*Ordination.*—On the 19th December last, being Saturday of Ember week, Rt. Rev. Bishop De la Hailandiere held an ordination in his cathedral, when the minor orders were conferred on Messrs. Patrick Murphy and Michael O'Flanigan, and subdeaconship on Messrs. Wm. Doyle and B. Pears. Also on the 24th of January, when Messrs. P. Murphy and M. O'Flanigan were ordained subdeacons.—*C. Advocate.*

DIOCESS OF NEW YORK.—*Dedication, &c.*—We learn from the *Freeman's Journal* that a new church at Patterson, New Jersey, was dedicated to the worship of God, under the invocation of St. John, on the 31st of January. The Rt. Rev. Bp. Hughes officiated at the ceremony, and preached at the high mass. The church is built in the Gothic style, of the same species of stone that was used for Trinity church, New York, and is 113 feet long by about 60 wide, affording convenient space for 1500 persons.

*Confirmation.*—Previous to the abovementioned ceremony, the bishop celebrated mass, and administered the sacrament of confirmation to upwards of one hundred persons, among whom were eight converts.

*Ordinations.*—On the 5th, 6th, and 7th Feb., an ordination was held by the Rt. Rev. Coadjutor Bishop of New York in the chapel of the Diocesan Seminary. On the first day, Friday, the clerical tonsure and minor orders were conferred on eight scholastics of the society of Jesus; Mr. James Hourigan, of the diocess of New York, received, besides, the order of subdeacon; and on the following day that of deaconship. This gentleman and Mr. M. Ferard, S. J., were ordained priests on Sexagesima Sunday.

On this solemn occasion the bishop addressed, respectively, the newly ordained clergymen, the seminarians, and the students of the college, who were present at the ceremony.

The Catholic community will, no doubt, hail with delight these first fruits of the new seminary, and will fondly anticipate a frequent renewal of similar offerings, within its walls, to God and his sanctuary.—*Freeman's Journal.*

Diocess of Charleston.—*Ordination.*—On Tuesday morning last, the feast of the Purification of the Blessed Virgin Mary, the Rt. Rev. Bishop conferred, at seven o'clock mass, the tonsure on the following gentlemen, students of the seminary of St. John the Baptist, Thomas Shanahan, Charles Crogan, Jeremiah O'Neill, Augustine Francis Hewitt, Thomas Quigley, and Thomas O'Shea. The four former received the minor orders on the same occasion.—*Catholic Miscellany.*

We learn from the same paper that the archconfraternity of the Immaculate Heart of Mary for the conversion of sinners, has been established at St. Mary's church, in Charleston. The bishop has sanctioned this excellent devotion, in a letter addressed to the clergy and laity of the diocess.

Diocess of Mobile.—*Religion and Education.*—We are much obliged to our esteemed correspondent at Mobile, for the following interesting intelligence, and shall be pleased to hear from him often.

"January 19th, 1847.

"*To the Editors of the Magazine.*—Gentlemen: An event of no small importance has taken place in our city during the last week: the arrival of quite a host of those *formidable* Jesuits and Christian Brothers, as fresh auxiliaries in the field of science and religion. For years past our good bishop has been most anxious to introduce branches of both these institutes into his diocess. Accordingly, after various unsuccessful efforts elsewhere, he sent, about a year ago, his vicar-general, Very Rev. Dr. Bazin, to France, principally for this purpose. There he had the good fortune to secure a pretty strong detachment of both these orders for our diocess. Four fathers and a lay brother of those that have come are to take charge of our college at Spring Hill, and the four other fathers of the band are destined for the Jesuit college of Grand Coteau, La. There also came in company with them five Brothers of the Christian schools—in all, no small reinforcement for our southern missions; fourteen devoted soldiers of the cross, quitting country, friends and home, to devote their lives and labors to the cause of their divine Master, under all the disadvantages and difficulties of climate, language, manners, customs, &c., which are necessarily to be encountered. The Christian Brothers remain in our city to take charge of our Male Orphan Asylum, lately given up by the Sisters of Charity, as per orders from their mother house.

"The Brothers will also open a free school for boys, and commence as soon as practicable a novitiate for the propagation and extension of their most useful brotherhood in this country, than which nothing perhaps, in the way of religious institutions, is more needed at the present time. They have already taken possession of their establishment under very fair prospects. A large and commodious house, in the heart of the city, was prepared and fitted out for their reception; not only Catholics, but our fellow-citizens of all denominations, seem to greet their arrival with a welcome. The great good already effected in our city by the devoted Sisters of Charity, since their arrival amongst us, some four or five years ago, inspires all with the hope that the Brothers, whose object and motives are the same, will be no less useful nor successful in the sacred cause of charity, and every kindred virtue; nor can it be doubted, with the blessing of God upon their labors, but this hope will be fully realized. The Rev. Fathers for Louisiana have already proceeded on their way to Grand Coteau, and those for our college, after receiving the reinforcement, which is daily expected, for the English department, and some slight repairs and alterations to be made in the buildings, will enter on their collegiate duties at Springhill."

Diocess of Dubuque.—*New Cathedral.*—The *St. Louis News-Letter* informs us that a new cathedral is to be erected at Dubuque, in the form of a cross, and to be one hundred and seventy-seven feet long by one hundred wide at the transepts. The steeple will be one hundred and seventy-seven feet high.

Vicariate of Texas.—The Rt. Rev. Dr. Odin, vicar apostolic of Texas, left New Orleans on the 16th of January for Galveston, having in company with him three priests for his extensive mission. On the same day, five professed sisters and three novices of the Ursuline community, near New Orleans, started for

Galveston, to establish a foundation of their order in that city, where they will open a boarding and day school for young ladies. This will be the first community of religious established in Texas.—*Prop. Cath.*

Diocess of Philadelphia.—*Dedication.* The *Catholic Herald* states that, on Sunday, February 7th, the new church of St. Michael, in Kensington, Philadelphia, was dedicated to the worship of God, by the V. Rev. F. X. Gartland. Bishop Kenrick preached on the occasion.

Oregon Missions.—It appears from an account in the *Prop. Catholique*, that about five thousand of the savages of Oregon territory have been baptized by the Jesuit missionaries in that region, and at least fifteen thousand are preparing to receive the same sacrament. Several thousand have been also admitted into the church by the secular clergy, who are laboring in those parts.

Diocess of Natchez.—*School.*—The *P. Catholique* informs us that three Sisters of Charity, of St. Joseph's community, Emmitsburg, arrived in New Orleans towards the end of January, and started immediately for Natchez, where they are to open a school.

Diocess of Louisville.—We copy from the *Catholic Advocate* the following account of a dastardly and outrageous assault upon the Rev. Mr. Jarboe, of St. Rose's, Kentucky.

"Bardstown, Ky., February 3, 1847.

"*Shameful Outrage.*—Having gathered the following particulars of the shameful assault recently perpetrated upon the person of the Rev. T. J. Jarboe, of St. Rose convent, by a Mr. James Jackson, I hasten to inform you of the same, premising that the most intense indignation exists in the minds of both Catholic and Protestant citizens, not only of Washington county, where the virtues of the Rev. Mr. Jarboe have endeared him to all who have the pleasure of his acquaintance, but also of this and the adjoining counties, against the perpetrator of this, in this country, unheard of and daring outrage.

"It seems that two weeks previously to the assault, Jackson was married by the Rev. Mr. Jarboe to an estimable young lady of his congregation, and on the evening previous to the same, had personally invited the Rev. gentleman to call and see his wife, before her leaving Kentucky, with her husband, which was intended for the ensuing day. Accordingly, on the morning appointed for Jackson's departure, Mr. Jarboe rode over towards the residence of Dr. John Jackson, from whence they were to start, but before reaching the dwelling, was met by James Jackson, who without disclosing his intentions, and in a most treacherous manner, pulled him from his horse, and beat him in a most shameful and unmerciful manner, leaving him scarcely conscious on the ground. The reverend gentleman, when able to mount his horse, did so, and reached Frederickstown, a few miles distant, where a relation of the circumstances, occasioned the gathering of a large number of the indignant citizens, who apprehended Jackson, as he attempted to pass, and took him before the nearest magistrate, where he was fined to the extent of a magistrate's jurisdiction. He was then permitted to proceed, but a messenger was despatched to Springfield for a writ of apprehension, that he might be tried for the offence at the next term of the criminal court. This was done, and an officer immediately started in pursuit. He, however, succeeded in effecting his escape from the state, to suffer, if not entirely devoid of conscience, more aggravated penalties than those which would have been inflicted by the civil law. It is surmised that the only cause of provocation on the part of Jackson must have arose from a supposition that Rev. Mr. Jarboe had endeavored, as spiritual director of the young lady, to induce her to think well before uniting her fate with one, who has since (in case such was the fact) proved how very correct were his fears in regard to him.

"Rev. Mr. Jarboe had so far recovered on Sunday last as to be able to ride home."

Diocess of St. Louis.—*Ordination.*—On the 24th inst., the Rt. Rev. Dr. Barron held an ordination in the church of St. Vincent of Paul of this city, in which Mr. P. Ward, student of the ecclesiastical seminary of this diocess, received all the minor orders, and Mr. A. Acquaroni, C. M., received the order of deaconship.

On the following day, in the same church, Dr. Barron conferred the holy order of priesthood on the same gentleman, Mr. A. Acquaroni, C. M.—*N. Letter.*

To the Editors of the U. S. Catholic Magazine—*Gentlemen:* An editorial of the *Catholic Telegraph*, for January 28th, has the following remark:

"A writer in one of our most respectable Catholic contemporaries, in his account of the death of a priest, named Ury, who was executed many years ago in New York, for his pretended participation in a negro plot, and whom he makes almost a martyr, puts language in his mouth which no true Catholic priest, in life, or in death, would utter."

As the critic does not specify the objectionable passage, the "Writer" is deprived of a fair opportunity of exculpating himself from the grave charge of putting language in the mouth of a priest which it was impossible he could utter. We are much inclined to doubt whether this mode of criticism is calculated to furnish

a proof of the justness of Bishop Bruté's remark, quoted by the critic, viz: "that there was scarcely any thing more needed, in the way of Catholic journals, than a *kind, discreet,* and *enlightened* censorship." This, however, we leave to be decided by others, who, perhaps, may differ from us in their views of what is demanded by such a censorship.

The "Writer" could but take the words of Ury as he found them in the printed report of his trial and execution. He put no language in his mouth that was not attributed to him there. He did not rely, however, upon the impartiality of the reporter—whom he had previously described as prejudiced and brutally unfeeling. And he cautioned his readers, (p. 33) that Horsemanden's report of Ury's speech *could not be relied on for verbal accuracy,* and quoted Horsemanden's remark that "this (his own) copy differs from that supposed to have been printed at Philadelphia, &c., as also that of his defence made at his trial, which was printed with it," &c. In addition to this, the writer expressed his own opinion that the Philadelphia publication—which he had been unable to find—"was more likely to be accurate than that of Horsemanden's"—for reasons stated. The "Writer" is therefore at a loss to understand the propriety of charging *him* with putting language in the mouth of Ury, inconsistent with the character of a priest. B. U. C.

The writer in the Magazine having undertaken to vindicate himself, we will notice the remarks of the *Telegraph* only so far as they may relate to ourselves. In the particular case of the articles that refer to Ury's unhappy fate, we are not aware of having failed in the exercise of that censorship which is the solemn duty of the religious press. With all due deference to the opinion of our esteemed cotemporary, we still think that, under the circumstances, Mr. Ury could lawfully employ the language which he did; or, in other words, that his language is susceptible of an orthodox interpretation. We fully concur in the sentiments of the *Telegraph* respecting the necessity of a "kind, discreet, and enlightened censorship" in our religious periodicals: and there can be no doubt that upon these qualifications of the press depends almost entirely their usefulness in the cause of truth. The wise discernment and prudent decision of an editor are called for, both in the selection of matter for the journal under his particular charge, and in the expression of his opinion relative to the contents of other periodicals. It is certain, however, that in this second relation his task is a very delicate one, and demands a strict attention to the "prudence of the serpent and the simplicity of the dove." We have always thought with the *Telegraph* that such language as that to which he alludes in the third instance, is imprudent, uncalled for, and ought never to be used without explanation, except among those who perfectly understand it, as otherwise it is calculated to produce among some the false impression, that all who do not belong to the *external* communion of the Catholic church, will be necessarily damned. But we have not complained of such expressions, intending to embrace a favorable opportunity of discussing the point in a general way, and apart from the inconveniences that might arise from allusions to particular journals, although such allusions may sometimes be necessary. Kindness, as the *Telegraph* remarks, we consider essential to the tone of a Catholic periodical that aspires to be an efficient auxiliary in promoting the good of religion. We think ourselves sufficiently acquainted with the character of the population in the midst of which we live, to say that few, if any, can be *whipped* out of error. Sarcasm, ridicule, and harshness may, we think, be pronounced, in general, if not always, obstacles in the way of truth; and although articles have appeared in the Magazine, not free from objectionable matter on this score, we must say that they have been admitted solely on account of the doctrine and argument which superabounded, and that they would have been more acceptable, without that pointedness and poignancy of sarcasm, which often offends without convincing, or if it convinces, defeats the very object of an appeal to reason. Of course, we here speak of what we consider an excess, though we do not pretend to say that there may not be a considerable latitude of opinion on the subject, nor do we expect to make our own views the standard for the views of others.

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## FOREIGN INTELLIGENCE.

### APOSTOLICAL LETTER OF OUR HOLY FATHER, POPE PIUS IX,

### PROCLAIMING A UNIVERSAL JUBILEE TO IMPLORE THE DIVINE ASSISTANCE.

*Pius IXth, to all the Faithful who shall receive these Presents, Health and the Apostolic Benediction.*

Elevated by the secret designs of Divine Providence, notwithstanding our unworthi-

ness, to the apostolic throne, we know too well the difficulties of the present time not to feel how deeply we need the assistance from on high to preserve the Lord's flock from the snares hidden on every side, to raise up and set in order, according to the duty of our charge, the affairs of the Catholic church. We have, therefore, never ceased, up to the present moment, to pray to the Father of mercies that he would deign to strengthen by his power our feeble forces, and to enlighten our spirit with the light of his wisdom, in order that the apostolic ministry, which is confided to our care, may turn to the advantage of the entire of Christendom, and that, in fine, the billows calming down, the vessel of the church may repose from the long-standing agitations of the tempest.

But as that which is a common good should be asked for with a common prayer, we have resolved to arouse the piety of all the faithful of Jesus Christ, in order that their prayers being joined to ours, we might all implore with more ardor the succor of the right hand of the Almighty. And as it is certain that the prayers of men will be more agreeable to God if they flow from pure hearts, that is to say, from consciences free from every stain, we have resolved to imitate the example which our predecessors have given us in the commencement of other pontificates, by opening with apostolic liberality, to the faithful of Jesus Christ, the celestial treasures of indulgences of which the dispensation has been confided to us, in order that excited in a more lively manner to true piety, and washed from the stains of sin by the sacrament of penance, they may approach with more confidence to the throne of God, may obtain his mercy, and find favor with him.

For these reasons we announce to the Catholic universe an indulgence in form of a jubilee. Wherefore, confiding in the mercy of God Almighty, and in the authority of his blessed apostles Peter and Paul, in virtue of that power of binding and loosing which the Lord has conferred on us, however unworthy of it we may be, we give and accord, by the tenor of these presents, a plenary indulgence and remission of all their sins to all and every one of the faithful of both sexes dwelling in our good city, from the second Sunday of Advent, that is to say, from the 6th of December inclusively, until the 27th day of the same month inclusively, the day of the feast of St. John the apostle, who shall twice visit, during these three weeks, the basilicas of St. John of Lateran, of the prince of the apostles, and of St. Mary Major, or one of these churches; shall there pray with devotion during some space of time; shall fast on the Wednesday, Friday, and Saturday of one of these three weeks, and during the period of these weeks shall confess their sins, and shall receive with respect the most holy sacrament of the eucharist, and shall give some alms to the poor, each one according to his devotion; and to all those who dwelling out of Rome, in whatever place it may be, shall visit twice the above named churches (on the receipt of these presents, whether by the ordinaries, by their vicars or officials, or according to their order, and failing them, by those who have the conduct of souls in these same places), who having visited twice these churches or some one of them in the space of three weeks (which will be determined by the authorities above-named), shall perform with devotion the other works before enumerated; we grant them also, by these presents, the plenary indulgence and remission of all their sins, as it is customary to grant in the year of the jubilee to those who visit certain churches within or without the city of Rome.

We grant also that those who are on the sea or their travels may gain the same indulgence as soon as they return to their abodes, on fulfilling the conditions above-named, and visiting the cathedral, principal or parish church of the places of their abode. And as respects the regulars of both sexes, those who live in perpetual enclosure, and all others, whoever they may be, as well laics as ecclesiastics, seculars as regulars, even those who are in prison or confined by any corporal infirmity or other hindrance, who shall not be able to accomplish the works above mentioned, or some one of them, we permit that a confessor of the number of those who are already approved by the ordinaries of the place, may commute the said works for other works of piety, or defer them to a little more distant time, and may enjoin things that the penitents will be able to accomplish. We authorise, also, the same confessors to dispense with the reception of the eucharist to children who have not yet made their first communion.

Moreover, we give to all and every of the faithful, seculars and regulars, of whatever order or institute they may be, the permission and the power to choose for themselves for this purpose as confessor, any priest, whether secular or regular, from the number of those who are approved by the ordinaries of the places (the religious even, the novices and women living in enclosure, may use this permission, provided that the confessor be approved *pro monialibus*), which confessor may absolve them and loose them *in foro conscientiæ*, and for this time only, from excommunication, suspension, ecclesiastical condemnations and censures, either *a jure*, or *ab homine*, pronounced and carried into effect for whatever cause it may be (excepting those which are excepted below), and also from all sins, excesses, crimes, and faults, however serious and enormous they may be, even cases in any manner reserved to the ordinaries of the places, or TOLLS, and the apostolic see, and of which the absolution would not be considered to be granted by any other concession, however extensive it might be; which said confessor can also commute all sorts of vows even made with oath, and reserved to the holy see (excepting vows of chastity, of religion, and those by which an obligation to a third party is contracted, which have been accepted by this third party, and the omission of which would

be to his injury or prejudice; as well as those vows called preservatives from sin, unless the commutation of these vows should be judged as useful as their first matter to repress the habitude of sin) into other pious and salutary works, by imposing, nevertheless, on all and every one of them, in all the above-named cases, a salutary penance and other things that the said confessor shall judge proper to enjoin them.

We grant, moreover, the faculty of dispensing with irregularity contracted by violation of censures, insomuch as it could not be brought before the *forum exterius*, or could not *easily* be brought there. We have no intention, however, by these presents, of dispensing with any public or occult irregularity, defects of infamy, incapacity or inability, in whatever manner it may have been contracted, nor of giving any power of dispensing on these objects, or of rehabilitating and replacing in their former state, even *ad forum conscientiæ*, nor that these presents should derogate from the constitution and the declarations of our predecessor, Benedict XIV, of happy memory, relatively to the sacrament of penance; nor moreover that these presents should or ought in any way to avail those who may have been by name excommunicated, suspended, or interdicted by us, or by the apostolic see, or by any other prelate or ecclesiastical judge, or who may have been otherwise declared or publicly denounced as having incurred censures and other penalties decreed by these sentences, unless that, within the space of the said three weeks, they shall have satisfied or made arrangements with the parties interested. That if within the said term they have not been able to satisfy the judgment of the confessor, we grant that they may be absolved *in foro conscientiæ* for the purpose solely of gaining the indulgences of the jubilee, with the obligation of making satisfaction as soon as they shall be able.

Wherefore, we command and ordain expressly by these presents, in virtue of holy obedience, to all and every of our venerable brethren, the patriarchs, archbishops, bishops, and other prelates of the churches, to all the ordinaries of places, wherever they may be, and to their vicars and officials, or failing them, to those who have the care of souls, that when they shall have received copies of these presents, even printed, they do publish them, cause them to be published, as soon as, before God, they shall judge convenient, having regard to times and places, in their churches, diocesses, provinces, cities, towns, territories, and localities, and that they shall indicate to the people suitably prepared, as much as may possibly be, by the preaching of the word of God, the churches to be visited, and the time for the present jubilee.

These presents shall be able to have, and shall have their effect notwithstanding all constitutions and apostolic ordinances, and particularly those by which the faculty of absolving in certain cases therein expressed, is in such manner reserved to the Roman pontiff for the time being holding the holy see, that similar or different concessions of indulgences and of faculties of this kind cannot be of any effect to any one whatsoever, if express mention of him be not made, or if he be not therein especially exempted; as also, notwithstanding the rule of not granting an indulgence *ad instar*, and notwithstanding all statutes and customs of all orders, congregations, and regular institutes, even confirmed by oath and apostolic authority, and in whatsoever other manner they may possibly have been so (confirmed); notwithstanding, in fine, all privileges, indults and letters apostolic granted in any form whatsoever that may be, to these same orders, congregations and institutes, and to the persons who compose them, even though approved and renewed; all and every of which things, as well as all others contrary, we suspend on this occasion especially, expressly and by name, *for the purpose* of these presents; although even of these and of their whole tenor it were necessary to make mention, or special, specific and individual expression, and not by general equivalent clauses, or that it were necessary for that to observe some other particular formality respecting their tenor as sufficiently expressed in these presents and all the prescribed form as duly observed. And in order that these presents, which cannot be borne everywhere, may more easily come to the knowledge of all the faithful, we will that in all places the copies of these presents, even printed, when signed by the hand of a public notary, and sealed with the seal of some appointed person possessing ecclesiastical dignity, be considered of equal authority as if these presents were exhibited and shown in the original.

Given at Rome, at St. Mary Major, under the Ring of the Fisherman, this twenty-second day of November, one thousand eight hundred and forty-six—the first year of our pontificate.—*London Tablet.*

We have copied the following items of foreign intelligence from the New York *Freeman's Journal:*

"IRELAND.—The state of Ireland, by the last advices, was still worse even than the horrors, which, up to the 1st ult., appaled every heart. It was in truth the one terrific fact which absorbed all thoughts. Nothing else fills the newspapers—nothing else occupies the debates in parliament—it stands out in fearful distinctness from the cold level of the royal speech—it alarms and agitates the whole kingdom, and moves the sympathies of all Europe. And the pity with which every land is filled for her sufferings is not greater than the universal respect for the sublime—the truly Catholic fortitude with which she endures them. Stricken and bruised, bowed down by the weight of her unexampled calamity—she is the martyr of the nineteenth century. Poor Ireland—patient and long suffering—surely it must be that the term of her tribulation is near at hand, and that this deepest darkness is just before the dawn of her regeneration!

"Below we give some details, as far as our space serves.

"*Opening of Parliament.*—Parliament was opened by the queen in person on the 19th ult.—earlier than otherwise, on account of the condition of Ireland.

"*Government Measures of Relief.*—As if at last awakened to the dreadful emergency, the British ministry have laid before parliament a scheme of relief of the most extensive kind.

"They propose—

"The opening of the ports,

"The suspension of the navigation laws,

"The prohibition of all distilling of grain,

"The employment of the British navy in transporting food from every quarter to Ireland.

"The details of this scheme will be found in the following extract from the *Liverpool Times* of the 20th ult.

"Our readers will perceive that the British ministry are fully impressed with the greatness of the crisis which they are called upon to counteract. The ministers are determined to carry out the great measures which the urgency of the times demands, and which have been forced upon their attention many times these two or three months.

"They are determined to suspend the navigation laws, so as to allow the vessels of every country to bring provisions to the British shores.

"They are determined to repeal the duties of the last session on the importation of grain, which, under the present emergency, have not only been useless, but positively mischievous, by holding out a premium, to the same amount, in favor of France and other countries where corn is wanted.

"They have determined to prohibit the use of grain in breweries and distilleries, and permit the use of sugar and molasses, under certain restrictions, so that the great quantity of human food required in the distillation of fermented liquors may be saved to the nation. This arrangement, it is said, will not only serve the public, but also be the means of materially increasing the revenue.

"Finally, the whole of the available British navy will be occupied in bringing food from every quarter of the world where it can be had, to arrest the starvation of which Ireland is the scene.

"The promptitude with which the government is determined to act in this matter is already making itself felt on the food markets. The price of grain has already experienced a slight check, and it is believed by many that all the provision markets, from this time forward, will assume a downward tendency. In fact, it is known that several distinguished merchants have agreed to furnish, in a month or two from the present time, large quantities of corn at sixteen, or even eighteen shillings per quarter under the current rates. The farmers are already taking the alarm, and so far from keeping back, are now engaged in *forcing* their produce on the markets.

"On the subject of employing the poor, we find the following remarks in the speech in parliament of Hon. Mr. Labouchere:

"'If the government chose, they might themselves purchase corn in America, and bring it home in ships of the line, each of which would carry twenty thousand tons of corn, and thus eight ships of the line would bring home eighty thousand quarters of corn. Four voyages of these ships would bring home corn sufficient to feed the people of Ireland, and would bring down the price of grain.'

"These measures will be carried, as the protectionists have promised to give them their support. They have been forced from the government by the awful condition of the people of Ireland.

"ITALY.—The popularity of the pope continues unabated. He has recently raised the wages of the laborers, and given directions for extensive drainage works.

"The weather in Italy has been unusually severe.

"SWITZERLAND.—An insurrectionary movement took place in the canton of Friburgh on the 16th ult. The inhabitants of the districts of Bulle, Morat, and Ramont, assembled for the purpose of marching on the capital in two columns. Finding, however, that the government was prepared to resist the attack, they retreated. They were subsequently attacked and defeated by the government troops. Several arrests have taken place at Friburgh.

"FRANCE.—On the 11th ult., the chambers were opened, and the king's speech was delivered.

"The effect of the speech was to bring down the funds.

"The most serious apprehensions of famine are entertained, in consequence of the continued scarcity and high prices of corn and provisions in France. Serious riots have taken place in the provinces, among the poor, who attacked bread shops. Troops were called out.

"The French budget for 1846 shows a deficiency of sixty millions of francs.

"PRUSSIA.—*The Rongists.*—The internal dissensions of the sects who have separated from the Catholic church begin to fatigue the public attention at Berlin. The author of a work entitled, 'The Reform of the Church,' and who has undertaken, *a la mode* of the day, to translate the Holy Scriptures, conjures the Episcopal churches of England and Scotland to be on their guard against the doctrines of Czerski, who has embraced those of Ronge. The latter endeavors to unite his 'church' with the 'free churches'—the Ruppists and Wicislinsts of Keningsberg and Halle. The small number of dissentients at Berlin, who call themselves the 'Apostolical communion,' speak with horror of this union. The era of banquets, toasts, ovations, and presents has passed for Ronge, and his proceedings in the North of Germany are the most miserable affairs imaginable. The journals which are yet

devoted to his cause maintain profound silence on the pitiful *role* he has latterly played.

"HOLLAND.—The question of the divinity of our Lord is warmly agitated in this Protestant country. Some months ago the government appointed, as professor of philosophy in the university of Utrecht, a young man of twenty-five years of age, M. Apzormer, who has certainly much talent, but who opened his course of lectures on philosophy by a discourse in which shone forth the audacious theories of a radicalism which none of the Protestant doctors hitherto pushed so far. He boldly denied the Trinity with a confidence and audacity that have caused a lively sensation. One of the oldest of the professors who was present sunk in his seat and cried out, 'it is all over with Christianity.' Now that the professors of the two universities sap the foundations of Christianity, amid the applause of the youth and the 'enlightened men' among the Protestants, the orthodox of the confession of Dorducht have aroused themselves, and a most curious contest is being carried on, the Catholics being spectators of the combat between the rival sects."

ENGLAND.—*Conversions.*—In addition to the conversions mentioned in our last number, we may state those of Rev. A. G. McMullen, fellow of Corpus Christi college, Oxford, Rev. T. Lowe, of Cambridge, and Rev. T. Wenham, of Ceylon. It is also rumored that a distinguished poet of the Puseyite ranks, probably Mr. Keble, is about to enter the church.

## MISCELLANEOUS ITEMS.

THE TRUTH TELLER.—We are glad to perceive that our cotemporary has modified his recommendation of Brande's Encyclopedia, and made a particular exception of that part which regards the Catholic religion. This is but proper in speaking of a work which *professes* to impart information on "every subject of human knowledge." We think, however, that upon reflection the editor of the Truth Teller will perceive a wide difference between the unqualified recommendation of a work general and universal in its character, and the mere laudatory notice of works which are of a specific character, and intended only for a certain class of persons.

THE SMITHSONIAN INSTITUTE.—The regents of the Smithsonian Institute have determined—

1. To offer premiums in money for the best original papers containing positive additions to human knowledge.
2. To pay for making researches in such sciences as they may select for investigation.
3. To publish the papers that may be accepted, and the results of the researches that may be ordered.
4. To publish popular and brief accounts of the movements of the institute.
5. To establish and pay for free lectures to be delivered on useful subjects.
6. To establish a museum of natural science and the elegant arts, and a library of works in all the departments of human knowledge.
7. To publish a biography of Mr. Smithson, to be written by the vice president of the U. States.
8. To establish exhibitions of new discoveries in science and the useful arts, to be given by the secretary and his assistant.

So much for the present.

PROTESTANTISM IN EUROPE.—Dr. Baird, writing to the New York Evangelist, under the date of Prague, Aug. 3, says: "I have said that the people in Saxony are almost all Protestants. Alas! I am compelled to say the pastors are very generally rationalists. The Ajax Temalon of the whole set preaches at Dresden, Dr. Ammon, who is one of its seven or eight great leaders. The others are,

Wegscheider—professor at Halle.
Hase—professor at Jena.
Rohr—pastor at Weimar.
Bretschneider—pastor at Gotha.
Paulus—professor at Heidelberg.
Baur—professor at Tubigen.
Strauss—formerly professor at Tubigen, but now he holds no office, having married a rich actress, and thus obtained the means of living at his ease, not far from Stuttgard.

POPULATION OF ROME.—According to official returns for the year 1846, the city of Rome is divided into fifty-four parishes, inhabited by twenty-five thousand nine hundred and eighty-eight families. There are forty-one bishops, one thousand five hundred and thirty-three priests, two thousand eight hundred and forty-five monks, and one thousand four hundred and seventy-two nuns. The Jews, who are about eight to ten thousand, are not comprised in this census. The whole population in 1837 was one hundred and fifty-six thousand five hundred and fifty-two; in 1840, one hundred and fifty-four thousand six hundred and thirty-two; in 1845, one hundred and fifty-six thousand one hundred and sixty, and in 1846, one hundred and seventy thousand one hundred and ninety-nine.

TO CORRESPONDENTS AND READERS.—The desire to lay before our readers the Encyclical Letter of his Holiness has prevented us from continuing, in this number, the interesting tale, illustrative of the Truce of God. We shall endeavor, in future, to furnish it without interruption.

To "William" we answer, that the Lieut. May, whom Father McElroy assisted in his last moments, was Lt. John L. May, of Alabama.

*Elegiac Lines* have been received.

# LITERARY NOTICES.

*The Devout Communicant, or Pious Meditations and Aspirations for three days before and three days after receiving the holy Eucharist.* By the Rev. P. Baker, O. S. F., revised, with additions. Baltimore: F. Lucas, Jr. 32mo. pp. 232.

The prayer book, with the above title, has long been known and in use among the Catholics of this country and of Europe, and is acknowledged to be one of the favorite manuals of devotion resorted to by the pious Christian. It contains the morning and evening prayers, devotions for mass, the penitential psalms and a variety of hymns; but the chief object of this book is to furnish the devout Catholic with a series of meditations and prayers, by which he will be enabled the more easily to prepare himself for the profitable reception of the holy eucharist, and to preserve in his soul the precious fruits of a worthy communion. For this purpose, a three days' devotion before and after receiving, constitutes a large portion of the work. Besides this, it contains an excellent method of visiting the blessed sacrament for every day in the week, and other exercises of a similar character. This edition of the *Devout Communicant* will be welcomed by the Catholic community, not only for its supplying the general demand for the work, but also for the neatness of its typographical execution.

*Pewani ipi Potowatomi Missinoikan, eyowat nemadjik Catholiques Endjik.* Baltimoinak, John Murphy, 24mo. pp. 31.

*Potowatomi Nememissinoikan ewiyowat nemadjik Catholiques Endjik.* Baltim. John Murphy, 24mo. pp. 160.

The first of these publications is a Catholic spelling and reading book in the language of the Potowatomi Indians, who were some years ago so mercilessly driven from the state of Illinois to their present location at Sugar Creek in the Indian territory. The second is a prayer book in the same language, containing morning and evening devotions, prayers for mass, for confession and communion, with a variety of hymns and other pious exercises. They are very neatly printed, and contribute in no small degree to show the mystery of the typographic art. The printer seems to have been as much at home in composing Potowatomi, although he understood not one word of the language, as if he were engaged in setting up plain English. The volumes before us are also ornamented with a variety of appropriate illustrations, which will no doubt entrance the Potowatomi student, old and young, with wonder, admiration and delight. Though these books may be purchased by some amongst us, as objects of curiosity, we are inclined to think that the publisher's view in wishing us to notice them, is rather to give a faint idea of the marvellous things which can be done in his line. We certainly do not expect that any one will be induced to study Potowatomi: particularly when he comes to see, with his own eyes, the truth of what Cotton Mather has written of the Indian language in the early period of the New England colonies. "If their alphabet," he says, "be short, I am sure the words composed of it are long enough to tire the patience of any scholar in the world: they are *sesquipedalia verba*, of which their lingo is composed: one would think they had been growing ever since Babel, unto the dimensions to which they are now extended." He gives the following word as an instance: *kummogkodonattoottummooetiteaongannunnonash*, which signifies, *our question*, and contains forty-three letters!! We have not discovered in the Potowatomi books, above mentioned, any words of this length, but they are almost all long enough to be measured by the inch. There is one thing, however, connected with the publication of these books, which it may be very useful to consider. They recall the memory of those zealous, pious and devoted men, who are toiling so arduously for the salvation of their fellow-beings; who sacrifice all the comforts of civilized society, to reclaim from the darkness of superstition and the degradation of vice, the wild inhabitants of the forest; who subject themselves to every kind of hardship, suffering, and labor, in order to render their ministry successful. Such remembrances, while they shed a lustre upon the church to which we belong, exhibiting the heroic undertakings and brilliant achievements of her ministers, should teach us to sympathize with them in the trials and difficulties of their position, to aid them by our prayers and contributions in the accomplishing of the great work they are engaged in: but still more should they impress upon our minds the value of our immortal souls, and animate us to secure, by every possible exertion, the "one thing necessary."

*The Elder's House, or The Three Converts.* N. York: E. Dunigan. 18mo. pp. 234.

This volume, which is very handsomely printed, forms the eighth number of *Dunigan's Home Library*, and is upon the whole the production of an able pen. But, as we intend to notice the volume more particularly in our next number, we shall content ourselves for the present with the recommendation of it, as a spirited, interesting and useful book, although not without its faults.

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